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JOURNAL OF RELIGIOUS INSTRUCTION

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A Vexatious Paragraph in the Code

Vol. XVIII, No. 8

April, 1948



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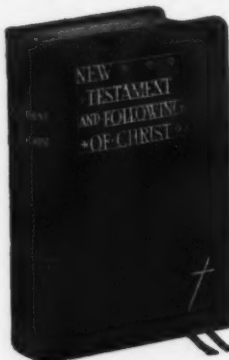
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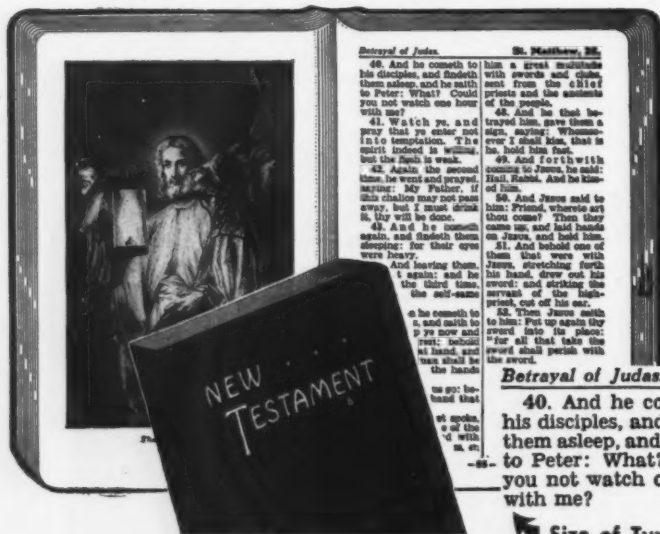
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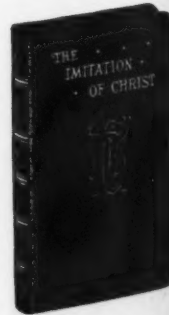
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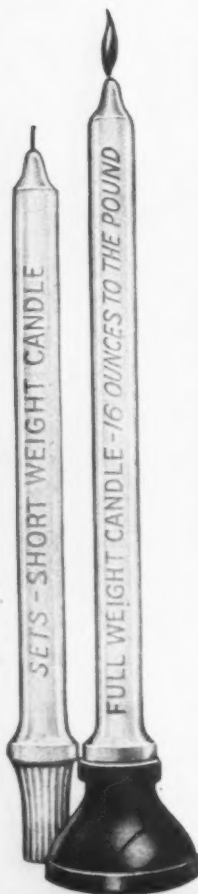
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JOURNAL OF RELIGIOUS INSTRUCTION

Editor: REVEREND PAUL E. CAMPBELL, A.M., Litt.D., LL.D.
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Contributors to This Issue

Rev. John G. Dickson, S.M., M.A.

Father Dickson is no stranger to our readers, who will recall his article "We Are Mary's Children" in our issue of May, 1947. He teaches junior and senior religion in Chaminade High School, Dayton, Ohio.

Sister Mary Aquin, I.H.M., M.A.

Sister Mary Aquin is an alumna of Maryrove College (A.B.) in Detroit, where she is now professor of English. She did advanced work in Latin and English at the University of Detroit, then studied at the Catholic University of America, specializing in English and history, to gain her M.A. Sister has been a college teacher for a number of years, and is a member of the Modern Language Association. Our readers will recall her previous articles in *THE CATHOLIC EDUCATOR* (formerly the *JOURNAL OF RELIGIOUS INSTRUCTION*) on Pope Pius XII. She also written on Gregory I and Gregory has VII for the *Historical Bulletin* and an article on "The Vulgate and the Eve-concept in the English Cycles" for the *Catholic Biblical Quarterly* (October, 1947).

George Carver, A.B., Litt.D.

Dr. Carver, professor of English at the University of Pittsburgh, is well known for his many writings, including two articles on Cardinal Newman for this publication two years ago.

Sister Mary Euphrasia, S.B.S., M.A.

Sister Mary Euphrasia teaches science and religion at St. Elizabeth High School in Chicago. She is one of the Sisters of the Blessed Sacrament, whose motherhouse is at Cornwells Heights, Pennsylvania. The congregation has the special object of serving Our Lord in the Blessed Sacrament by endeavoring to impart to Indians and colored races a knowledge, love and reverence of God and to make of them living temples of Our Lord's divinity. She was awarded her M.A. by the Catholic University, specializing in science and religious education. She has contributed an article to *America*.

Sister M. Rosalia, M.H.S.H.

Sister M. Rosalia, stationed at the motherhouse of her order, the Mission Helpers of the Sacred Heart, Towson, Md., trained at its institute for the special work of the latter: teaching religion through parish visiting and census, convert work, religion classes for children in elementary and secondary schools, and training lay catechists. She studied at the Fordham University School of Social Service and the Catholic University, each for a year. Sister has taught methods of teaching religion at

(Continued on page 426)

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The Catholic Kindergarten Movement

OUT of Chicago (8 South Dearborn Street, Chicago 3) comes the *National Catholic Kindergarten Review*. It is a Catholic magazine for the teachers of children *before six*. Its great aim is to achieve the purpose set by the Holy Father, Pius XI, in his encyclical letter on the Christian Education of Youth: "...that the child be formed to live a supernatural life in Christ...and display it in all his actions." The *Review* is the official journal of the National Catholic Kindergarten Association (N.C.K.A.). The officers of the Association are drawn from various teaching communities, from Cleveland to San Francisco. Sister Marie Imelda, O.P., of Oak Park, Illinois, president of N.C.K.A., is editor of the *Review*, and Miss Mae T. Kilcullen, historian of N.C.K.A., is its publisher. A group of eight teaching Sisters complete the editorial committee. The personnel of the Association and of the *Review* covers a great part of our country, especially in the Middle West and as far as the Pacific Coast. Hidebound Easterners may be pardoned for thinking that they also should have some representation.

The contents of the *Review* are of a very high order. Teachers of kindergarten in the Catholic School system will find much of interest and of value. Only too often does it happen that a veteran teacher of many years' experience in grade school and even in high school, is suddenly projected into a kindergarten unit with but short notice and no preparation. With difficulty, she adjusts herself to the mental level of the preschool child. To such a one the *Review* comes as brightest light in the midst of darkness. The kindergarten teacher has ready access to many secular manuals that will help her with her work, but these manuals have nothing to say about the unique opportunities that the kindergarten affords of imparting religious ideas and religious ideals to the plastic mind of childhood. In the number of the *Review* before us, Sister Mary Stephen, I.H.M., of Detroit, has a beautiful outline of the method she uses to stir in the heart of the child an intense personal love and devotion to Our Lady. She quotes a number of poems, simple poems of Our Lady, among them one from the gifted pen of

Father Tabb, that cannot fail to appeal to the kindergartener, the young child whose world is a realm of wonder and fancy. He learns quickly the beautiful truths presented in the rosary and becomes an apostle of the family rosary. Sister Mary Stephen says, "he knows the mysteries in verse before even the teacher is conscious of it. He prattles them at home. Interest is aroused. He gets a hearing because of his precociousness. The family is indoctrinated. The kindergarten child is an apostle second to none." This growing love of his Heavenly Mother prompts him to give himself to her: "O Blessed Mother, I am your little girl (or boy). Take me in your arms." It is the child's *Sursum corda*, says Sister Mary Stephen.

Sister Mary Marguerite, C.S.J., writes of her group meeting and living with God. She speaks of the thrill given both teacher and pupil when the child masters his first simple skill. It is easy to make the simplest skill a vehicle of religious significance. Incidentally, the young children learn to control their voices, to take responsibility for their materials, and for themselves. Every child is stimulated to concentrated effort when he finds ready recognition of whatever value there is in his work, and the very possibility of discouragement is nullified because the teacher expects each one to make progress only at his own rate. The young child is motivated effectively through being taught to live in close association with his guardian angel, with his patron saint, and with God Himself.

The development of reading readiness is a prime objective of the kindergarten. The child is taught to live in the company of books, and is made eager to develop the skills needed to master their message. His instinct for play is exploited in the informal dramatization of rimes, games, songs, and simple stories, and the consequent hum of conversation enlarges his vocabulary and gives him self-confidence. It is likely that he will make mistakes in English but the teacher does not interrupt; she limits herself to a later restatement of the child's thought in correct English. He does not know what adjectives and adverbs are, but he learns to use them through imitation.

Excursions to the church, to the business district, to the zoo, to a grocery store are a source of much joy to the child and put him into a receptive mood for the incidental learning that flows from his expanding environment. He learns the names of many objects hitherto unknown and may even become adept at matching the printed name of an object with its picture, but kindergarten authorities are divided on the advisability of requiring him to recognize the words without the pictures. It must be remembered that "pushing a child to attempt a rôle beyond his capacity must inevitably result in failure and unhappiness." The skilled teacher is the best judge in the individual case, but if children are to experience continuing success "it is necessary that their 'readiness' be studied and appraised at every developmental level." The guide of the child's development must constantly appraise his mental, spiritual, and emotional habits, attitudes, and appreciations as well as his skills and information. We can no more force a child to learn than we can force him to add an inch to his stature.

Failures in developing the child's readiness for learning and for reading have resulted chiefly from disregard of the child's stage of development, failure to consider his interests, lack of knowledge of his experiences and his general background, from artificial learning sit-

uations and premature instruction in content and in skills, from negative home influence and attitudes, and from inability of teachers to stimulate and direct curiosity and interest. In appraising the capacity of the child, the teacher must give sharp attention to his experiences, his vocabulary, his interests, and particularly to his visual and auditory competence.

Today we have readiness tests that are of great value to the teacher. These tests predict quite accurately the progress children may be expected to make in learning to read. We recommend the DePaul University Reading Readiness Test, devised by the test committee of the National Catholic Kindergarten Association (Chicago Educational Bureau, 8 South Dearborn Street, Chicago 3, Illinois). Kindergarten teachers and pastors will read with interest, *I Go to Kindergarten*, a booklet treating of the aims and purposes of the Catholic kindergarten. This pamphlet states frankly what Sisters have a right to expect from the home and what the home has a right to expect from the kindergarten. N.C.K.A. publishes also an excellent kindergarten report card. Finally, the kindergarten at Visitation parish in Chicago is a splendid model of the modern Catholic kindergarten at work. Monsignor Byrnes, pastor of Visitation parish, will be happy to show it to visiting kindergarten teachers.

Woman, a Power for Peace

WE ARE confident," writes Mrs. Ambrose N. Diehl, president of the National Council of Women of the United States (*Think*, November, 1947, p. 13), "that the spiritual power of womankind transcends all the physical power of the universe." This potential power of womankind was uppermost in the thinking of more than 1,000 women attending the triennial postwar conference of the International Council at the University of Pennsylvania. Baroness Pol Boel of Belgium, president of the International, told the assembled delegates that "men and women who have always lived in freedom are perhaps unable to appreciate the treasure they possess, the power that is theirs." From personal experience she spoke of the exhilarating joy of freedom regained by those who feared that darkness had blotted out the light forever. She called upon organized women to pool their power for the establishment of permanent world peace.

The conference unanimously accepted the responsibility of protesting against war and aggression in any form, of condemning the crimes committed against

humanity in the modern world, of demanding that all international disputes be settled by international courts and that qualified women have a more active part in government and in the membership of the United Nations, and of affirming its faith once again in the idea that the women of the whole world must unite, without distinction of race, nationality, faith, or class, to promote the welfare of the individual, the family, and humanity.

The assembled women called upon the United Nations to work with all its powers for the establishment and maintenance of a just and durable peace, and pledged the organization their utmost support. Every delegate carried away from the conference a strengthened faith in the spiritual convictions that are basic to lasting world peace. It is stimulating to women everywhere to have these elected representatives take such a constructive interest in the plight of the world today. If the hand that rocks the cradle rules the world, it is possible for the genius of woman to map the path that will lead us out of chaos.

You and the Divine Office

By REV. JOHN G. DICKSON, S.M.

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THE Divine Office? The Roman breviary? Oh yes, you know—it's that little black book from which the priest must "read" a bit each day; but you have probably never looked inside to see why it takes him about an hour and a half to do his daily "reading." First of all, he is not reading—he is praying; and further you should get acquainted with the priest's breviary some time because he does not offer it for himself; he prays for the whole Church, the whole mystical body, as its divinely appointed representative. The mystical Christ takes over the mouth and lips of each priest and through him offers daily His adoration, praise, and thanksgiving to the Heavenly Father. Maybe you cannot make head or tail of the Latin in the Divine Office, but you can know and appreciate the spirit and background of each of its sections or "hours" as they are called. Keep in mind as you read this article that the word *hour* refers to one of the parts of the priest's daily Office and not to sixty minutes of time as we ordinarily use it. Nowadays the priest may recite the Divine Office any time during the day, but in the earlier centuries of the Church there were set times at which the different hours of the breviary had to be recited. This rule is still observed by the monastic orders of our day.

Matins: The Night Hour

Matins is the late night office of the Church and calls to mind the lonely vigils of Christ on the Judean hills where He used to "spend the night in prayer." It is composed of three big sections called "nocturns" and reminds us of the three night watches into which the Romans divided their night. In general each hour of the Divine Office has a principal theme set against a background of some particular scene in Our Lord's life. We must, however, take exception to this in the present

hour in which the idea of the feast rather than the "hour-theme" is brought out. This explanation of the feast is found especially in the readings of the second nocturn. Though it has no theme other than that of the feast, matins ends with an inspiring hymn, the *Te Deum*, which serves as a fine transition to the next and most beautiful hour of the breviary, the hour of Lauds.

Double Morning Prayer

Lauds is a solid hymn of praise all the way through, a song of joy and gladness which grows from the very first antiphon till it reaches its climax in the *Benedictus*, the canticle of Zachary, father of John the Baptist. This hour was recited at dawn and celebrates a threefold resurrection: that of the new day from the darkness of the night, that of man from sin, which is symbolized by the darkness, and above all, that of Our Lord Jesus Christ who rose glorious and immortal at dawn of "the first day of the week" to conquer sin and death and put the final touches on His mission—the salvation of mankind. Each day in the mind of the Church is another advent—another coming of Christ with the abundant graces necessary for struggling mankind; she waits on the threshold of each morning to greet the glorified Christ with hymns of praise and adoration. In no other hour of the office does the time of day at which it was recited by the early monks blend so perfectly with the theme and the gospel background.

Prime is a sort of "newcomer" among the breviary hours, since it originated not with the early Christians but rather with the monks after the establishment of monasticism, and may be considered the second morning prayer of the Church, Lauds being the first. The two hours, however, differ radically, for Lauds is a grand cry of exultant awakening of Christ, man, and nature, whereas Prime is rather a prayer of the individual sinful man seeking the necessary help from Almighty God to carry on through the day. There is no Scriptural back-

ground for the hour, though there is a definite theme, that of consecrating every action of the day to the honor and glory of God. It may be called the "good intention" hour of the breviary. This idea of getting ready for whatever the day may bring is so fundamental in the hour that even on great feast days, the prayers of this part of the office are always the same. Prime was inserted into the daily program of the monks at six in the morning in order to sanctify the beginning of their day's work, and by it they consecrated the hours from six to nine, the first (hence the name *Prime*) three early hours of labor, to God.

The Day Hours

Tierce, *Sext* and *None* are the Latin words meaning third, sixth, and ninth with the word *hour* understood after each of them. They refer to the hour of the Roman day at which they were said by the Christians and monks of the early Church. These parts of the breviary are also called the "day hours" or "little hours" of the Divine Office, because, first of all, they are said during the day, and secondly, because they are always very short. The Church recognizes that the day is meant for labor and hence shortened the prayers of the monks so that they could make the most of their working hours. On the other hand, the Church was wise enough to realize that it would be necessary to supply her children with a few spiritual "breathingspells" during the day in order to keep alive in them the sense of the presence of that God to whom they had dedicated their lives in religion. Thus you have the reason for and purpose of the short "day hours."

The first, *Tierce*, was recited at about nine in the morning in honor of the Holy Spirit who descended upon the apostles at that hour on the first Pentecost Sunday. By this brief prayer the Holy Spirit's blessing is invoked on the labors of the day. After this spiritual "lift" the monks went back to their work until it was time for the recitation of the hour of *Sext* at noon. This hour, then, sanctified the daily labor performed between nine and twelve, which hours were called simply the "third hour" (hence *Tierce*) by the Romans.

Just as the sun is highest in the heavens at noon, and its heat is most intense, so too at this time the Divine Office tells us in the hour of *Sext* that the day's spiritual warfare is at its zenith and prays for help and protection. The Gospel counterpart is found in the crucifixion scene with Our Lord hanging in agony on the cross for three long hours. During that awful period of time, the evil one and all the powers of hell seemed to have been let loose against Him and to have gained the victory. The theme of this hour is very well stated in the last petitions of the Lord's Prayer: "Lead us not into temptation, but deliver us from evil. Amen." These hours from twelve to three were the sixth hour of the Roman day and from this the breviary hour took its name.

At three in the afternoon, the monk felt that the day was drawing to a close; and with that thought came

the idea that life too was a bit closer to its final dissolution. In such a frame of mind, the monk prayed the hour of *None* as a plea for final perseverance not only in the religious life, but also for the attainment of his final goal: the life of the blessed in heaven. There is no exact Scriptural background for the hour, but to say that it is a meditation on the last things sums it up quite correctly. The name of this hour also comes from the Roman method of dividing the day, for the ninth hour (*None*) for them was the time between three and six in the afternoon.

Double Evening Prayer

Just as we had a double morning prayer, Lauds and Prime, one for the whole mystical Christ and the other for the individual offering his daily actions to the Creator, so we have two hours of the Divine Office which may be called the double evening prayer of the Church—Vespers and Compline.

Vespers is very much like Lauds both in its structure and the development of its thought. As in the morning hour, so also in Vespers, we have a single idea, that of gratitude, which builds up to a climax in our Blessed Lady's great hymn of thanksgiving, the *Magnificat*. In this early evening hour, the mystical body looks back over the day with all its graces and offers a grateful prayer of thanks to our Heavenly Father for His kindness and loving protection. This hour is set against the Gospel background of the Last Supper; for it was also towards evening that Jesus celebrated that memorable Pasch, a Jewish feast of thanksgiving, with His disciples in the upper room. Many of the psalms recited at Vespers are hymns of thanksgiving and the "Hallel-psalms" (psalms 112-117) which are recited by our priests at Vespers, are probably the very psalms recited by Christ and the apostles during that Paschal supper!

The final hour of the Divine Office is that of Compline. Like Prime it came into the breviary a bit later than the other hours. In the early monasteries, it was customary to say a few prayers and receive a blessing from the abbot just before retiring. Out of this custom arose our present hour of Compline. Writers tell us that it is the work of St. Benedict himself and is an ideal night prayer, since it expresses the longing of the soul for a peaceful union with Christ and begs for protection against the powers of darkness during the long hours of the night. The symbolism of the hour is very beautiful and very obvious. Darkness and sleep are both symbols of sin and death to which we poor mortal men are prone because of our fallen nature. Hence the priest prays for himself and all his fellow-men that both he and they be spared by God's protecting grace through the night. The Divine Office then ends, as it began in the early morning, with the recitation of the Apostles' Creed, because faith is the beginning and end of our spiritual lives.

There you have it! It is in this spirit that every

priest of the Church recites the Divine Office each day, not as a private individual praying for private needs, but as an official representative of the mystical Christ, the Church—a representative of you and me; and in our stead he offers continued praise and adoration to our Heavenly Father. Not all can join the priest in his

recitation of the Latin psalms, hymns, and prayers, but we can enter into the spirit of the breviary by offering our prayers at the times outlined above according to the theme of the corresponding hour of the Divine Office. Then in the strictest sense of the word the mystical body of Christ will be the "Church at prayer."

Stories of Our Lord for Kindergarteners

By SISTER MARY CLARA, St. Patrick School, Hartford, Connecticut

Jesus Lost in the Temple

WHEN Jesus was twelve years old He went on a little journey with Our Blessed Mother and Saint Joseph. They brought Him to the temple in the city of Jerusalem.

Every year at this time the Jewish people had a big celebration. It was the way they thanked God for special favors. Now that Jesus was twelve, He was no longer a child. He was a grown-up boy, so He could go along with His parents to the feast.

It was a long and tiresome trip, because they had to walk. Large groups of people would walk along together. The women went in a group because they had many things to talk about that would not be of interest to the men. The men wanted to talk about their work and their gardens or some other things. The children could walk in either group. Some wanted to walk with their mothers, others wanted to walk with their fathers.

At last they arrived in Jerusalem. They spent the week there having different kinds of celebrations. They visited the temple many times.

Jesus Is Lost

When it was time to go home the people gathered in little groups again. They started down the road toward home. Our Blessed Mother looked around. She did not see Jesus, so she thought that He was with Saint Joseph. Saint Joseph looked around. He did not see Jesus, so he thought that He was with Our Blessed Mother. They started home and Jesus was not with either of them.

Not until they had traveled a whole day's journey did they discover that Jesus was not with them at all.

Blessed Mother and Saint Joseph searched through the whole crowd. They started down the road and asked everyone they met if he had seen Jesus. They could not sleep that night because He was lost.

Finding of the Child Jesus

For three days they searched all through the streets and roads of Jerusalem. At last they went back to the temple. As they were going along the halls of the temple they could hear someone talking. It sounded

like Jesus' voice. They went closer to the door and, sure enough, there was Jesus talking to a group of very old men. They were asking Him questions and He was telling them the answers. He knew all that they asked Him. These men could not understand how a boy only twelve years old could know all that Jesus knew. You see, they did not know that He was God.

Our Blessed Mother waited no longer; she went right in and over to Jesus. "Jesus," she said, "what has happened? How did You get lost? We have been looking for You for three whole days." Jesus was glad to see His mother and Saint Joseph. He loved them very much. He did not want them to be sad and worried. Jesus told them why He had stayed in Jerusalem instead of going along home. He said that He had to do His Father's work. God was His Father. Jesus had to tell these men many things about God, but now He was finished and He went along home with them.

Jesus Makes Souls Beautiful

Jesus knew that Blessed Mother and Saint Joseph were looking for Him. He knew even before He went to Jerusalem that they were going to start home without Him. Jesus is God and He knows all things. He also knows that when we do things that are hard our souls become more beautiful. Jesus wanted the souls of Blessed Mother and Saint Joseph to be full of grace. That is why He asked them to do such hard things.

Our souls become beautiful in the very same way. We must learn how to do hard things for God. There are many things that we can do to make our souls beautiful. Let us talk to Jesus about it.

Dear Jesus, how sad and worried Our Blessed Mother and Saint Joseph were when they lost You. You knew it all the time because You are God. You knew it before it even happened, but You let it happen just the same because You knew that it would make their souls more beautiful. You have a good reason for everything You do. You are anxious to make my soul beautiful and full of grace, too. Please give me lots of grace today, Jesus. You are so good. I do not want ever to lose You.

Modern Pontiffs and a New-Old Drama

By SISTER MARY AQUIN, I.H.M.
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I LOVED Pius X with the love of a child. Was he not the Holy Father who had made it possible for a little girl to receive her First Holy Communion with her older brother, at an age earlier than staid elders considered quite proper? And as that little girl became a daily communicant, her debt of personal gratitude to the Pope of the Blessed Sacrament continued to grow.

Then our parish priest, who knew and loved every child in his school, made a wonderful trip to Rome, and brought back to each of us from his audience with Pius X, a rosary, a medal, both blessed by the Holy Father, and a picture of himself. That kindly countenance and the strength of that blessing became a force in my life. When the news of his death saddened the whole Christian world, it brought a personal grief to me. It was my father who had died, leaving me an orphan; and no one could take his place. When Benedict XV was elected his successor, I did not change. More adolescent than Catholic in my attitude, I felt as if he were a usurper, and gave him the scant courtesy I might have accorded a stepfather. By the time that Pius XI ascended the papal throne, my grief had mellowed and my sympathies broadened; I could again admire and love the Holy Father. But Benedict XV has remained the Pope between two great Piuses; his sad, ascetic face never won me from my virtual schism—that is, not until recently. Today I wish to make amends for my childishness and to offer a belated tribute to his hidden greatness.

Great Drama: Return of Mary to Modern World

It was the consecration of the Church and the world to the Immaculate Heart of Mary that first threw a new light upon Benedict XV, and it was the light of Mary's smile. Suddenly he appeared as a leading character in the great drama—the return of Mary to the modern world.

It was in 1830 that the drama opened or, (should we say?) reopened. To the medieval man the entire universe was an immense theatre where a vast drama was constantly being enacted. The actors were dispersed through three levels—heaven, earth, hell; God was the director and the dénouement was foreseen, but the free will of man offered rich and varied complications. Man might be continually harassed by the devil and his legions; yet he was at every moment guided and helped by the divine persons, the angels, the saints, and most of all, by Mary; for, in this tremendous drama, it was she who carried the lead.

She was the conquering Virgin promised in the very Garden of Eden, when the father and mother of mankind had, by a momentary fling at self-determination, forfeited for themselves and their children the glorious privilege of sons of God. She was the "glory of Jerusalem," "the joy of Israel," "the honor of her people," a queenly maiden sprung from a royal race, a "herald of joy to the whole world." She was the white lily from which was woven the fleshy garment assumed by the Son of God when He came to dwell among men, to save them from their sins. She was an army set in battle array, ever leading God's legions against the forces of error and destruction that rallied around Lucifer, the father of lies, the unrelenting enemy of mankind. She was, above all, the gracious Mother of Christ, and therefore the Mother of all His members, loving all, even the least of them, "to the level of every day's most quiet need."

Co-redemptrix with Christ

No matter what phase of life's drama the medieval man considered, and these were as varied and beautiful as truth itself, Mary was always at the center, the co-redemptrix with Christ, the second Eve, helping each man to reverse in his own life and the lives of others, the condemnation of all mankind pronounced in the very morning of creation. But the Reformation changed all

this. In Chesterton's paradox, "Christian hateth Mary whom God kissed in Galilee." A curtain of indifference and scorn fell on these simple facts of faith and hung for three hundred years between the modern man and the charming ways of Mary, the loveliest lady in the land.

But Mary remains the gracious lady, beloved alike by God and man. Ignoring the discourtesy of heretic and rationalist, overlooking the cold respect of Jansenistic Catholics, the humble maid of Nazareth came forth through the curtain—to open it upon a new and greater drama for the men of modern times. The Maiden-Mother with the Child in her arms, who charmed the Middle Ages by the simple fact of her presence, stands revealed today in all her splendid power as the co-redemptrix. Theologians of every age from the earliest days of the Church have sounded the heights and plumbed the depths of Mary's significance in God's plan; this is true. It has remained for our day to have that spiritual strength set forth in all its clarity and refulgence—a cloud by day and a pillar of flame by night—to lead the modern Christian in his fight against the powers of darkness.

In this revelation, Mary herself has played the lead. She formally opened the age of Mary when she appeared in 1830 to Zoe Labouré, asking that a medal be struck in her honor, bearing upon it the powerful aspiration, "O Mary, conceived without sin, pray for us who have recourse to thee." Four years after the dogma of her Immaculate Conception was made an article of faith by Pius IX on December 8, 1854, she appeared eighteen times to Bernadette Soubirous, confirming by her own words, "I am the Immaculate Conception," the Holy Father's infallible pronouncement. Finally, in our own day, Mary appeared six times between May 13 and October 13, 1917, at Fatima in Portugal, this time pointing to her immaculate heart as the hope of the world.

Mary Appeared Alone; the Gentle Mother

It is significant that in all these apparitions Mary appeared alone, the beloved daughter of the Trinity, the woman of the Apocalypse (12, 1), whom St. John saw "clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars." On the miraculous medal, she stands on top of the world, her foot crushing the head of the serpent, her hands stretched out streaming forth light and grace. At Lourdes she was clothed in a robe and veil as white as snow, wearing a blue girdle and on her feet a golden rose, all symbolic of virginal love. At Fatima, too, she was a lady of incomparable beauty, standing on a bright cloud, her vesture of pure white, a mantle edged with gold enveloping her from head to foot, and a gold cord with a tassel hanging around her neck.

Before appearing in majesty, however, Mary showed herself the gentle mother. Think of her first visit to little Zoe Labouré, when she sat in an arm chair quietly

chatting with her for almost two hours! The little postulant knelt at her knees, looking up into the lovely face of Our Lady, as Mary told of the trials to come upon the world and France, and promised her motherly protection. In all three apparitions, Mary has pleaded with the children of men to invoke her aid against the powers of darkness. In the first, she gave us the miraculous medal through which she has worked countless miracles of grace; in the other two, she offered the rosary as an unfailing weapon in man's hour of need. She has done all in her power to reveal herself as the queen of the angelic hosts who are ready to rally against the cohorts of Satan, the avowed enemy of Christ. If man will but turn to her and give her the opportunity to assert her power and authority, the age of Mary will unfold into the most glorious age of Christ's Church.

Mary Revealed by Modern Popes

If Mary has played the lead in this new and exciting drama of our day, she has had glorious support from the representatives of her Son on earth, the great Pontiffs of modern times. Most prominent as far as formal pronouncements are concerned are Pius IX and Pius XII. The former, taking his cue from Mary's words in 1830 and answering the demands of the whole Catholic world, made the traditional belief of the Church in Mary's Immaculate Conception an article of faith on December 8, 1854. In his encyclical promulgating the decision, he summarizes Catholic teaching on Mary's place in God's plan, thus giving an infallible dogmatic foundation to the age of Mary. Pius XII crowned this work, when, in answer to Mary's request, he consecrated the whole world to her immaculate heart in 1942, the twenty-fifth anniversary of her gracious appearance at Fatima. Was it only a coincidence that it was also the twenty-fifth anniversary of his own consecration as a bishop? Or was it a mark of womanly carefulness of detail that Mary made her first appearance on May 13, 1917, the very day that Monsignor Eugenio Pacelli was entering into the fullness of his priesthood?

The other great popes of our day also played an important part in the revelation of Mary. Most significant is the work of Leo XIII in spreading devotion to the rosary. All told, in the course of his pontificate, he wrote nine encyclicals on the rosary, and four other letters. In the most tender accents, he pours forth his filial love for Mary, his abiding trust in her counsel and protection, his burning desire that all Christians turn to her as their loving and powerful mediatrix before God. He longs to hear loving souls by the hundred thousand, "saluting Mary at every hour with one heart and one voice, imploring Mary, hoping all through Mary!" There is a personal note of deep tenderness in these letters to the whole Catholic world, as if he were making a heart-to-heart appeal for united love of the gracious Mother of God. Especially is this true of the two encyclicals inspired by the golden jubilee of his episcopal consecration, *Magnae dei matris*, written on the eve of

Our Lady's birthday in 1892, and *Laetitia sanctae* of September 8, 1893. In the latter he sets forth as an inspiration to his children in Christ a childlike description of his own love for Mary:

Always and in every circumstance during the span of a long and varied life, we have felt ourselves surrounded by her exquisite maternal love, which manifests itself ever more clearly, filling our soul with heavenly sweetness and a confidence entirely supernatural.

It seems to us that we hear the very voice of the Queen of Heaven, encouraging us in the midst of our labors for the Church, aiding us by her counsel in the measures taken for the well-being of the faithful, urging us to arouse the Christian people to loving devotion and to the practice of every virtue.

How grateful Mary herself must be to Leo for zealously taking the hint she gave at Lourdes, and thus preparing the faithful for her request at Fatima. Even before these appeals on behalf of the rosary, Leo had established the Feast of Our Lady of Lourdes on February 11; it was his successor Pius X, however, who extended it to the universal Church.

Pius X on Significance of Mary

Since two golden jubilees, that of December 8, 1854, and February 11, 1858, fell in the pontificate of Pius X, he had a wonderful opportunity to set before the world the significance of Mary. He more than capitalized on it, stressing especially the doctrine of Mary as mediatrix of all graces, "the dispenser of all the blessings which Jesus Christ acquired for us by His blood." In his encyclical, *Ad diem illum laetissimum*, he presents a complete review of Marian doctrine, quoting frequently from Scripture, from Marian doctors of all ages, and also from his immediate predecessors, Leo XIII and Pius IX. Most significantly, he attributes to Mary's intercession the triumphs of these holy pontiffs over the evil forces of the day and looks forward to a brighter future for the Church and for the world because Mary has assured our times of her protection.

As a means of calling this doctrine of Mary's medi-

ation to the attention of the faithful, he raised to a double of the second class the Feast of the Seven Sorrows of Our Lady (September 15), the one which particularly commemorates Mary's compassion for the Church, the mystical body of Christ. In 1911-12 Pius X transformed the calendar in such a way as to give preponderance to the Christological cycle, thus increasing the power of the liturgy to restore all things in Christ; it was a fitting prelude to this that he set forth so clearly the place of Mary as co-redemptrix with Christ.

Most significant as a link with Fatima is the plenary indulgence to be gained on the first Saturday of each month by anyone who, besides the usual conditions, performs some spiritual exercise in the spirit of reparation for the blasphemies against the name and the prerogatives of Mary. Pius X granted this in an audience with Cardinal Rampolla on June 13, 1912, the very day of the month that Our Lady chose for her series of apparitions in 1917.

Pius XI also contributed his share to this revelation of Mary. He instituted the Feast of the Maternity of Our Lady, canonized Bernadette Soubirous on December 8, 1932, and in 1936 ordered her feast to be celebrated in the universal Church on the octave of Our Lady of Lourdes.

Thus all the great modern pontiffs have made significant contributions to the age of Mary. Whether yielding to the gentle whispering of the Spirit or picking up a cue from Mary herself, each one has lent the clear voice of his infallible authority to her support. Each has played a major rôle in the poignant drama of our day—Mary, the Mother of the Divine Shepherd, walking again the ways of the world that she may draw back to her Son the erring children of men.

There would seem to be an exception in Benedict XV, but it is only seeming. In this matter as in others, some may consider his acts only an interlude between two great reigns. If so they constitute a great interlude, significant enough to stand as an independent drama, a key to the acts that follow and precede.



William Bernard Ullathorne Bishop of Birmingham

By GEORGE CARVER, A.B., Litt.D.
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"THE material things in life tend to disunity. It is the spiritual that tends to bind." The words are Msgr. Fulton J. Sheen's and their truth is self-evident. However, in the world of men the two must be reconciled; and in our day, when one seems to have so little time for one's soul, it may be profitable to dwell for a space upon such reconciliation and upon those whose success lay in accomplishing it. Such a man was William Bernard Ullathorne, Bishop of Birmingham from 1850 to 1889, whose motto might well have been—in his own words as drawn from his *Autobiography*—"If the temporalities go wrong, the spiritualities are sure to get into disorder."

Unusual Experience for a Catholic

Born in 1806 of a so-called "old" Catholic family, he went early to sea as an apprentice seaman. Indifferent to religion and more or less a "problem" child he followed what seemed to him the easiest way until one day when he was about fifteen his ship put into harbor at Memel and he attended Mass. What happened is best explained by quoting from his own account:

I vividly remember the broad figure of the venerable priest and his large tonsure, which made me think him a Franciscan. The men knelt on the right side, the women on the left, all dressed very plainly and much alike. With their hands united and their eyes recollected they were singing the Litany of Loreto to two or three simple notes accompanied by an instrument that sounded like small bells. The moment I entered I was struck by the simple fervor of the scene; it threw me into a cold shiver; my heart was turned inward upon myself. I saw the claims of God upon me, and I felt a deep reproach within my soul.

Suddenly his way had cleared before him; he had experienced what seldom occurs to Catholics—"conver-

sion." Conscience awoke, conviction of sin arose, the religious sense flooded his spirit, and a resolution to amend his life moved him irresistibly toward the priesthood. The result was that he left the sea for study at Downside, received the Benedictine habit in March, 1824, was professed a year later, was ordained September, 1831, and launched almost at once upon a stormy career.

First Work in Australia

Australia provided the field of his earliest work. The 1830's, one recalls, marked the transition of Australia from the status of a penal settlement to that of a civilized and productive colony. Ullathorne volunteered for the mission and was sent out by the government, at the age of twenty-six, as "Vicar General and His Majesty's Catholic Chaplain in New South Wales." He found the population to consist of three elements: the "free," that is, government officials, colonists who had come out with capital to invest, and roving laborers seeking work; the "emancipists," that is, convicts who, having served their terms, remained to settle in the new country; and the "convicts," that is, men and women confined and ticket-of-leave men. Many of the second and third groups were Catholic. Some had been transported for infringing penal laws, some for agrarian offenses, and some for crimes against persons or property. In addition, there were those committed for political reasons, chief among whom were those exiled as a result of the Clare election, which had returned O'Connell to the House of Commons when Catholics were barred from membership in Parliament. In all, Ullathorne found about 20,000 Catholics among the various groups, not a few of whom lived in virtual slavery, having been assigned to farmers and other freemen as laborers.

As vicar general he headed all Catholic activity in the region. The Act of Catholic Emancipation of 1829 had made some difference, naturally, from conditions

previously prevailing; nonetheless he found but a handful of laymen upon whom to rely and only three priests to assist him. Among the laymen were Sir Roger Therry, commissioner for the Court of Requests, and J. H. Plunkett, attorney general; while heading the clergy was the Reverend John Therry, Catholic apostle of New South Wales. These men and two or three others, of lower status, and a sympathetic though non-Catholic governor, Sir Richard Bourke, constituted a background against which he could act with what security they could supply.

Many Difficulties and Barriers

There was no end to the difficulties he encountered, however. Churches, schools were lacking. The spiritual needs of his people could be met with nothing like adequacy. And, in addition, anti-Catholic feeling created almost insuperable barriers.

Despite obstacles he carried on for three and a half years in a manner little short of heroic. Traveling hundreds of miles to organize congregations and establish schools, he yet found time to console the afflicted, advise the erring, and engage in written controversy and oral debate. He saw to the erection of buildings, performed marriage ceremonies, baptized, and buried. Finally he felt emboldened to ask his superiors to supply a bishop. Accordingly his old prefect at Downside, Father J. B. Polding, who had instilled into him the missionary spirit, came out as Bishop of Sydney; and Ullathorne returned to England, partly to recuperate his health but partly, too, to labor in the cause of the Australian Catholics. Upon his departure, Bishop Polding wrote to the president of the English Benedictines:

I have come to the conclusion that it is absolutely necessary to depute someone to Europe to implore assistance. Mr. Ullathorne is charged with this commission. . . . He is indeed a most exemplary zealous clergyman, whose life and talents are consecrated entirely to the duties of his state. He is a true son of St. Benedict.

And to another friend he wrote:

How I shall manage without him I scarcely know. He is most useful to me. His intelligence, his aptitude for business, and his zeal render him a most valuable coadjutor. He has certainly great merit for what he did previous to my arrival.

Met Notable Men and Lectured

Upon reaching England he was summoned to Rome to report the progress made in Australia. The journey brought him into contact with a number of notable men who played greater or lesser parts in his subsequent career. He traveled, for instance, with Abbé Guéranger who was working to resuscitate the French Benedictines. He met Frederic Ozanam, a friend of Montalembert and of Lacordaire, and founder of the far-flung charitable Society of Saint Vincent de Paul. He met, too, the managers of the Society for the Propa-

gation of the Faith and wrote for them an account of his mission including a description of the convict system. The account filled nearly a whole number of the *Annals* and reached a circulation of 60,000 copies in French, besides 20,000 more in Italian and German. The Society voted a substantial sum to Australia and the grant was renewed annually for many years. He interviewed Cardinal Mezzofanti, the great linguist (he who himself never mastered Latin and always dropped the initial *h* in English); talked with Cardinal Franzoni, Prefect of Propaganda; made the acquaintance of Dr. Wiseman and Dr. Cullen, rectors of the English and Irish colleges in Rome, who were later to become his warm friends; and he had an audience with Pope Gregory XVI, who, having greeted him with the exclamation, *Qual Giovane!* gave him words of encouragement and recommended that he learn Italian before next visiting Rome.

Back in England, he went about lecturing upon conditions in Australia and pleading for missionaries and teachers. He wrote a pamphlet, *The Catholic Mission in Australia*, which reached four editions in eighteen months. It set forth the needs of the Church, but it likewise set forth the first popular denunciation of the convict system and the deportation of criminals. He went to Ireland and lectured upon the condition of the Irish in Australia. In Lancashire and Liverpool he awakened such interest that in six weeks he collected 1,500 pounds. Then in mid-1838 he returned to Australia, taking with him three priests, five Irish Sisters of Charity, and five ecclesiastical students.

Aided in Abolishing Convict System

His arrival in Sydney overjoyed Bishop Polding but aroused wholesale opposition in other quarters. What he had said and written about the convict system while at home had interested the government and he had been invited to testify before a committee of Parliament, with the result that all he had said found its way back to Sydney. Because the system was of enormous value to farmers and others in need of labor, any alteration which would curtail their exploitation of convicts meant financial loss. Hence bitter attacks were made upon him in the press, in non-Catholic pulpits, and wherever those affected gathered together. In fact, the whole of his second sojourn in Australia was marred by the necessity of fighting the enemies of the Church who used his activities to relieve the lot of the convicts as weapons against him, but also by struggle for social betterment in many directions: to curtail the indulgence in spirituous liquors (his pamphlet, *The Drunkard*, went into many editions, is still obtainable, in fact); and to eliminate immoral practices with women prisoners, to indicate but two of his objectives. The attitude toward him might be summed up in the mock title given him by certain sections of the press, "the Very Reverend Agitator General of New South Wales." However, undismayed, he persevered, aided no doubt by an inde-

pendence of spirit born of grafting the priest upon the sailor, for in his *Autobiography* he wrote, "I required some exciting cause, or some difficulty to surmount, to draw out the sleeping energies within me."

That his perseverance was rewarded one has but to note the changes wrought in the Australian affairs with which he had to do: the abolition of the convict system, and the growth of the Catholic body so that now it includes a million souls administered by an hierarchy of five archbishops, seventeen bishops, and thirteen hundred priests—a far cry from the situation confronting Ullathorne and his bishop in the 1830's.

He remained in Australia until 1841. Then weakened in health and dispirited by the antagonism that had accumulated against him, he returned to England at the age of thirty-five and took charge of the parish of Coventry, having, however, declined to remain in the colony as Suffragan Bishop of Adelaide, of Perth, or of Hobart Town. In the *Autobiography* he characterized his new charge:

I found the mission of Coventry in a desolate condition. The chapel, of no great age, was small and plain, with large cracks in the walls. The house was so small that there was barely enough space for a little table and half a dozen chairs. But there was a good school. A previous priest had exerted himself much, and had infused a spirit of piety into the little congregation; but he had been succeeded by one, a good man, but of infirm mind, who, though devout was utterly incapable of taking care of a congregation. Hence there had been a considerable falling away. But I found them to be a good, simple people only anxious to have the mission restored.

Always Started from Nothing

One of the distinguishing marks of Ullathorne's career is that he had always to start from nothing; then by sheer force of personality and unflagging zeal make clear the working of God's power within him, or as he himself had it:

Some people are destined to do gracious things all their lives, and others to do ungracious ones; the last has been mostly my lot.

Nothing stopped him, however; an abiding faith sustained him in his practice of getting to the bottom of things. And this last, getting at the bottom of things, lay at the core of his first activities in Coventry. The outlook was discouraging; he had to begin by assuming the losses of his predecessors. Nonetheless, preaching, giving instruction, visiting, coming to know his people, consolidating Catholic matters, in no long time brought order in the "temporalities" upon which he so frequently insisted that the "spiritualities" depend. In everything he undertook he had the help of a remarkable woman, later known as Mother Margaret Mary Hallahan. For him she acted as housekeeper, as head teacher in the girls' school, as sacristan, and in a score of other capacities. She was a Dominican secular tertiary and became his lifelong friend.

Together they not only developed the parish to the point where it built and supported a handsome church, consecrated by Bishop Wiseman in 1845, and a priory for six monks, but they made Coventry the first English community to reintroduce May devotions, public recitation of the rosary, processions, and Benediction of the Blessed Sacrament. Together, too, they founded the congregation of Dominican Conventual Tertiary Nuns with Mother Margaret as head. So successful was this last undertaking that in 1868, upon the death of Mother Margaret, Ullathorne wrote:

Foundress of a Congregation of the great Dominican Order, she trained a hundred religious women, founded five convents, built three churches, established a hospital for incurables, three orphanages, schools for all classes, including a number for the poor. I give thanks to God that, in His goodness, he deigned to make me an instrument to coöperate in the work of this great soul, and that I had the privilege of her friendship and prayer for six and twenty years.

Became Bishop, Formed Friendship with Newman

Throughout the period of his residence in Coventry rumors of the mitre had circulated. They became fact when, at the age of forty and on the same day that Pius IX was crowned, June 21, 1846, Ullathorne became Bishop of Hetalone, *i. p. i.*, and vicar apostolic of the Western District. After the ceremony, at which, incidentally, Newman was a guest and the two men established a friendship which lasted as long as they lived, the new bishop bade farewell to his parishioners. His own words record the circumstance:

I had next to part with the good and pious congregation which had been so great a consolation to me. I knew them all so well, with all their little histories, and had received many of them into the Church [twelve the first year and afterward upward of a hundred a year], and few of them had ever caused me any trouble. They presented me with a beautiful chalice, for which they had subscribed forty pounds. We parted at a great meeting outside the church, where the chalice was presented not without many tears.

With his elevation begins his life as a public figure, perhaps among the most significant of Catholics during the next forty years; it may be well, therefore, to recall something of the condition of Catholics at the time, just a hundred years ago.

Condition of Catholics 100 Years Ago

Government of the Church was in the hands of non-territorial bishops designated as vicars apostolic. In 1840 the number had been increased to eight distributed among the Northern, Southern, Midland, and Western Districts. Ullathorne was concerned with the last named. The previous vicar had been Dr. Walsh, with Dr. Nicholas Wiseman as coadjutor. Wiseman succeeded to the London vicariate in 1849, becoming archbishop in 1850 upon the restoration of the hierarchy in

England. During the first twenty years of Ullathorne's life as a bishop Wiseman was the dominant figure among English Catholics. He was many-sided and brilliant, a graceful yet powerful writer, lecturer, and preacher. In 1836 he had established the *Dublin Review* as a means of aiding the Oxford Movement and of bringing the tractarians into the Church. One of his essays—on the Donatists—gave Newman his first serious distrust as to the position of the Establishment. Ullathorne's rise to the episcopate came just as the crest of the wave was breaking, Newman and his followers being received into the Church. A divergence in Catholic affairs came as inevitable. The converts in their ardor, their higher culture, wider outlook, and more progressive ideas clashed through the very nature of things with the "old" Catholics, shy of novelty, isolated, austere pious, and fearful of the aggressive spirit of the converts because mindful of the ancient penal disabilities. Archbishop Wiseman had the reconciliation of the differences close to his heart but he died before the fusion was finally accomplished. Ullathorne, however, next to Wiseman in fervor for this cause, lived on to see the two forces unified in the cardinalation of Newman, who, with Mother Margaret Mary, was his closest friend.

Followed Middle Ground on Controversies

At the outset of his experience as vicar apostolic of the Western District, Ullathorne was concerned with—as usual—the "temporalities" of his charge, with the reorganization of Oscott, the episcopal college, the affairs of which had fallen into disorder, and with bringing the whole of Prior Park up to date. In these matters his efforts to achieve sound financial footing in order that spiritual progress might follow resulted in ultimate success, just as later he was to succeed as Bishop of Birmingham. However, even more important than finance were matters of education. The converts considered the "old" Catholics remiss in schooling the young, deficient in education themselves, for the matter of that. Newman, of course, had been from the beginning eager to improve conditions not only for the training of the clergy but of the laity as well. His course, convert though he was, was along the middle ground. And Ullathorne, although an "old" Catholic, likewise followed the middle course—one remembers his introduction of processions, public recitations of the rosary, and comparable devotions while at Coventry and his activity at Oscott and Prior Park, just as one remembers Newman's differences with Father Faber because of the extravagance of the *Saints' Lives* in the publication of which the latter had asked him to join and his efforts to found a Catholic university in Ireland.

Wiseman stood for renovating English Catholicism with Roman principles, ideas, and practices, much to the dismay of the more hidebound among the "old" group. Ullathorne held that there were chances that

extravagance might result, to the detriment of the faithful, and so opposed many suggested devotions as excrescences. Such matters seem insignificant enough to us now; they were, however, far from being unimportant a hundred years ago. In no slight way they foreshadow the shape of things to come as the tremendous question of Papal Infallibility gathered force, to reach settlement in the Vatican Council of 1867-1870. In the meantime, on September 29, 1850, the Bull reestablishing the English hierarchy was issued by Pius IX and Wiseman became archbishop with Ullathorne as Bishop of Birmingham.

Dominant among Colleagues

Throughout the remainder of his life, until his superannuation in 1888 as Archbishop of Cabasa, Ullathorne maintained his moderate views. His support of his bishop-colleagues against the influence exerted by Manning during the last years of Cardinal Wiseman's life, and of Ward, editor of the *Dublin Review*, made him the dominant figure among them. His espousal, along with Newman, of the cause of education of the laity, ending in their being permitted to attend Oxford and Cambridge with the sanction of the Church, augmented his prestige among Catholics at large. And finally his defense of the Vatican Council against the attack of Gladstone in the matter of the civil allegiance of Catholics placed him in a position of such power that for him the "spiritualities" spread and prospered—as was always his aim when undertaking to set the "temporalities" in order.

To know him best is to read his *Autobiography*, in revising which he spent the last years of his life, and *The Life and Times of Bishop Ullathorne* by Dom Cuthbert Butler, Benedictine monk of Downside, published in 1926, besides a much later work, Mr. Shane Leslie's *From Cabin Boy to Archbishop*. These books fill in the outline of a man strong in the Faith yet strong in the affairs of men. And to realize that there was such a personality at work in promulgating "the way, the truth, and the life" is to intensify one's own efforts in the same cause. His "character" of a bishop, set forth in a letter to a friend, sums him up as well as anything anyone else has said about him:

His cares and labors are good for grinding down nature. He ought to see through the Lord's eyes, and should be free from the spirit of the age in which he lives, which is but the passing fashion of the pressing world. He should have faith enough to confide in invisible strength, not his own, and should despair of nothing except help from this world and wisdom from its maxims. He should pray unceasingly and spend himself in labors, and should have a great charity in his heart from the Holy Ghost, loving everything that is in it, or may have the Grace of God; and he should set his heart specially to perfect those whom God has called to perfection.

Of such was his precept and of such his practice—surely sufficient "alms for oblivion."



Reverence

By SISTER M. EUPHRASIA, S.B.S.

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VIEWED historically, *reverence* has had many shades of meaning. In his *Types of Ethical Theory*, J. Martineau says that reverence is at the bottom of our recognition of "transcendent goodness." It deals with nobleness of character, and in the highest instance it proves to be identical with devotion to God. With the Hebrews, reverence was founded somewhat on fellowship and trust. In the course of time, however, the Jews fell into error and excess; thus came about their custom of not pronouncing aloud the Sacred Name from their Scriptures. In the Hebrew moral code, there was the necessity of implanting reverence which included respect for parents, rulers and elders. It was specifically prescribed by the Talmud. In the Greek mind Homer shows the Greeks demanding reverence for old age and for manly and military achievement. Plato trusted to reverence being fixed upon youth to check any rise of insolence in them and to make the future custodians of the State "godlike" and "god-fearing." Melanchthon saw the greatest beauty of Homer's writings in the lines: "Base, degenerate, was the later age when Hesiod feared that reverence, one of the white-robed angels, had fled from earth."

Goethe held that "reverence is not an innate virtue." He believed it to be the one thing which no child brings into the world with him. This view vitiated his plan of education in the judgment of Ruskin, who held that "reverence is a faculty inherent in every well-born human creature."

In the turmoil of our present-day conditions with its prevalence of democratic and even of revolutionary spirit, much even of these meanings of our subject has reached oblivion. What little of its beauty remains, is not found in sections exposed to the flippant tendencies of the age, but rather in secluded regions like the Tyrol. Here, "traditions" and a more isolated situation have tended to frustrate a breakdown into modern view-

points. Newman contributes the idea that "no one really loves another, who does not feel a certain reverence towards him."

Reverence in Philosophy of Religious Teacher

In the philosophy of the religious teacher, the subject of reverence assumes a totally different aspect. Within "the hierarchy of the virtues," St. Thomas tells us, "charity holds the place of preëminence. The saints excelled in this virtue." Yet, as "flower differeth from flower" in color and in beauty, so "the saints differ in moral beauty" one from another. Each has his own spiritual identification. Inexhaustible is the variety of God's love displayed and expressed in all of them.

That which is individually characteristic of Our Saviour's spirituality is His humility. "The whole life of Christ upon earth," says St. Augustine, "was, through the humanity He assumed, an instruction in human conduct." Different circumstances furnish occasions for the portrayal of the separate virtues in the character of the Man-God. The human mind instinctively looks for some basic, unifying principle which animated His sacred humanity. He "who so loved the sons of men" has not left us without revealing this wellspring which coordinated all else found in His character. ". . . learn of me," He said, "because I am meek, and humble of heart" (Matt. 11, 29). It was not, "learn of me, because I am charitable," but, ". . . learn of me, because I am . . . humble!" In recommending humility to man, He pointed out that which is the foundation of, and that which perfected His human virtue.

Origin of Humility

The question now arises: "What and whence is this humility which proves so basic?" In his book entitled, *In the Likeness of Christ*, Father Leen says: "It is a virtue that owes its origin to a profound rever-

ence towards God. It lies in a recognition of our true position with respect to our Creator and fellow-creatures, and in a disposition to form our daily conduct in accordance with that position. Reverence begets humility."

St. Thomas tells us: "A tender, tremulous, childlike, reverent realization of God's sovereignty and God's Fatherhood distinguished the Saviour. His attitude towards His Father is a harmonious blending of profound awe with confident trust and familiarity. Christ was first and foremost the Child of God, and therefore eminently humble with the gracious and flawless humility of immaculate childhood."

Reverence was a great passion in His life: For "the zeal of thy house hath eaten me up" (John 2, 17). Sin, ignorance, found in Him a compassionate Christ but irreverence towards God and the things of God roused Him to stern and terrible anger. It was profane, it was sacrilegious, to trade in the temple. Strong, masterful was He as He swept the traffickers, the money-changers, from the house of His Father. Why was Christ so stern in dealing with irreverence? Because "He saw in it," says Fr. Leen, "a subversion of right order, of truth, of justice; in it He saw a nurturing of pride."

Task of Instilling Reverence Is Huge

Reverence may be likened to an essential nutrient within the matrix of mother earth, or found in the waters of some hidden spring that flows nearby. Without it the young plant lacks the fullness of loveliness in its luxuriant blossoming. Seeming to well up through the very soul of the plant, animating its every cell, it lends a particular fragrance, hardiness, and strength to the mature plant. To the teacher is entrusted the young sapling. The task, to instill reverence, to incorporate virtue and right principles while the sapling is yet almost earth-embosomed, is huge. The child is a plant of sturdier growth.

However, before striving to instill this quality of reverence in students, the skilled teacher must possess

it within himself. He cannot impart to another what he himself does not possess.

The excellence and essentiality of reverence in human character are not so well recognized and understood as one might wish. Reverence is very closely aligned with the virtues, the great ones and the "little virtues," yet they must not be confused. Both St. Thomas and St. Denis remark that, though beauty and goodness bear a reference to each other, they cannot be considered the same thing. So with reverence and the virtues: reverence and chastity, reverence and truthfulness, reverence and courtesy, and the others. Reverence integrates them for the student. He does not use bad language in the presence of a fellow-student because he reverences God's indwelling. More, he strives to make his words fit for the presence of God. Again, he does not offend against the holy virtue out of the same reverence. Rather, he strives to make himself a more chaste and holy dwelling for God. The "little virtues"—manners, courtesy—are all interwoven with reverence. Much is implied even in the way in which I pass some article to another. I hand it, I do not toss it, for I remember I am reverencing God. Manifold are the instances where reverence should come into the picture, and the alert teacher will grasp its tremendous significance and inestimable value.

Father Leen tells us that Christ's relations with others were characterized by the most profound humility, because stamped with the profoundest reverence. In certain souls we recognize its existence by a certain indefinable graciousness, a gentility, a courtliness animated by strength and vigor of spirit, whose inward dignity produces a personality indescribably attractive—in other words, a soul having the charm of God's own Son. With reverential daring, ever characteristic of the truly great, such an individual has made the summit of the mount of sanctity: "Put ye on the Lord, Jesus Christ." There is recognition of the great God in others, and in self. Then comes the soul's breathless reverence: "I, I—have touched Divinity!"



The Daily Program of the Religious Vacation School

By SISTER M. ROSALIA, M.H.S.H.
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IN THE summer children by the thousands gather at various centers to attend religious vacation schools. The fact that each summer more and more children attend these schools shows two things: Religious vacation schools are coming to be recognized as a highly desirable element in the religious education of our Catholic children who attend public school; and the children like them.

One who is not familiar with these schools might wonder just why the children like them. It is vacation time and this is called a school. Religion is taught, and it is taught for three long hours. For those who associate the teaching of religion only with the catechism and with drill in its questions and answers, it sounds like a very dry program indeed. Child nature must have changed a lot to like it, is their conclusion.

Wrong Idea of Religious Vacation School

But child nature has not changed; what needs changing is this wrong idea of a religious vacation school. We shall try to put before you some of the far-sighted vision contained in the daily program of these schools as outlined in the Confraternity of Christian Doctrine manuals, a schedule which serves as a guide and at the same time provides a framework within which there is ample opportunity for initiative and variety.

Rightly, the suggested daily schedule begins with Holy Mass. In rural areas especially, it is not always possible to give the children this priceless advantage. But where daily Mass is possible, the teaching of each day should include the meaning of the Mass, the structure of the Mass, how to offer the Mass, and how to live it. The children have offered themselves to God in the Mass with Jesus and in so doing have consecrated themselves anew to live God's holy will. Throughout the hours of the religious vacation school, this thought can be put before them in renewal of intention, in inci-

dental teaching, in the liturgy period, and woven into their character training. Where daily Mass is impossible, sometimes a special Mass on one week day can be arranged.

We would suggest that the children have a ten or fifteen-minute play period after Mass. The Confraternity of Christian Doctrine daily program seems to provide for just that when it suggests daily Mass at 8:15, and class at 9. Why? To give the children an opportunity to exercise a little, to relax in their own way, and to use some of the surplus energy that needs an outlet and will find one, in class, to the detriment of learning, if other opportunities are not provided.

Opening of Class

Class opens promptly at nine o'clock, and the first action of the religious vacation school day is the salute to the cross. Then prayers—not too many, and not too long. We suggest that if the morning offering is included in these the children be told to renew the intention they made when they said their morning prayers at home. It is better psychology.

In the opening prayers in our classes we include the beautiful Apostleship of Prayer consecration to the Sacred Heart: "We consecrate to Thee, O Jesus of Love, the trials and the joys of our school days, and we beseech Thee to pour out Thy best blessings on our teacher and the members of this class.

"Help us in our studies and give us the grace to keep from sin. When our school days shall have passed, may we persevere in the lessons taught us, and may all of us in heaven be united in Thy Sacred Heart. Amen."

The children need no urging to sing the hymn that follows. All these—salute to the cross and to the flag, opening prayers and hymn, take about ten minutes.

The Confraternity of Christian Doctrine suggested schedule lists picture study and sacred story, Christian doctrine, and practice for the next hour. While the schedule lists these separately with a specific time for

each, we think this is a guide for the untrained catechist who might spend all her time on the picture study and Bible story, for instance, or on the Christian doctrine, and omit other points. Most catechists, we believe, weave these together in a well-planned religion lesson that covers the full hour.

An Hour's Well-Planned Religion Lesson

"Don't the children get tired?"

The answer to that is: "It depends on the teacher." The religion lesson is by far the most important activity of the morning. In the religious vacation school we are chiefly concerned with two groups of children: those who attend religious instruction throughout the year and for whom religious vacation school is either a planned continuation of this instruction or a thorough résumé of the essentials taught during the year, and those children who do not attend religion classes during the year; and there are still many Catholic children in this country of ours who do not. For them, the twenty hours of the four-week religious vacation school constitute the only formal religion instruction they receive. Often their knowledge and love and practice of the faith in large measure depend on it. For both groups, but particularly for the second one, the importance of this religion lesson cannot be overestimated—the only danger is that it may be underestimated.

The lesson should be planned with care and with enthusiastic zeal. Every device that will help the children to understand, to appreciate, and to want to live what they learn, should be used; for when we speak of learning religion we are not speaking of factual knowledge only, of the word-perfect recitation of a catechism answer, of the intelligent retelling of a Bible story. We are speaking of learning in terms of the whole child, not just of his memory or his intellect.

What Is Required of Teacher

What does this require? We know well that there is nothing in the mind that was not first in the senses. If the children are to understand an abstract truth of religion it must first be made concrete for them expressed in words that convey to their minds the meaning held in ours. That is a first appeal to the sense of hearing. It should be an appeal that is rich in meaning for the children, one that stirs their imagination, helps them to form their own mental pictures of what we tell about. They must understand; that is a first essential—but note that it is *first*, not all. There are other essentials for achieving our aim.

The way in which we tell a story is very important. Rightly told, the scene lives for the children, and Jesus Himself teaches them and wins their love. Similarly, the kind of picture we show is important. It is an appeal to another sense, sight, that through this avenue also the children may learn. Psychologists tell us that most people learn more through what they see than through what they hear. We see from this that the pictures through which we teach religion should be

those—and those only—that will teach religious truth in ways that help the children to understand, to appreciate, and so to value, that they live because they love. Therefore, to illustrate the Bible story we select pictures that are true in two ways: They faithfully correspond to the story told, and they depict the truth truly—that is, beautifully. We are teaching the children what is good and true; we should be careful to add the third element: beauty. That is expressed incorrectly—we cannot add beauty to goodness and truth, for it belongs with them by right. But we must be careful not to exclude it.

We have indicated several aims in our use of picture and Bible story in the religion period. There are others, one of which is of major significance: we use picture and story to teach doctrine to the class. So, in planning the picture study and story, we not only plan to use them in ways that appeal to the children from the viewpoint of attention, interest, and others, but also to use them in ways that will teach a definite doctrine in a definite way: clearly for understanding, appealingly and convincingly for appreciation and right values, and with the full force of supernatural motivation brought to bear on practice of the truth in daily life. This brief summary, I believe, shows that no lesson in religion can be taught effectively without careful preparation on the part of the teacher.

Recreation Period

In the daily program for religious vacation school, recess begins at 10:10 and lasts for twenty minutes. The manual suggests supervised recreation. This is a definite part of the religious vacation school program and, like the lesson plan and anything else that is worth-while, to get the best results it must be planned; and when the plan is being carried out it must be adapted to the particular religious vacation school at which it will be used. The school may be in a rural area where there are transportation problems, and the children may come to us weary from a walk of several miles over hot country roads (some of our children walk six miles to attend religious vacation school and have worked in the fields before they begin that walk). For these children we shall not want to encourage games that provide an outlet for excess energy; they will need their energy to walk home. Or the children may have a habit of bringing a little lunch with them and want to eat what some of them quaintly call their "recess" before they begin to play. This, by the way, is a very good thing to encourage with little children, who tire easily and also with those on whose strength big demands are made. Walking six or twelve miles and attending a three-hour religious vacation school call for strength.

So the recreational program should be well planned, the games outlined, the required equipment secured, and the program adapted to a particular group, a particular environment, and a particular locality.

Why locality? I recall one religious vacation school held during wartime in a small parish hall that fronted on a road leading to a nearby military training camp. Jeeps, tanks, and trucks whizzed past at a speed that often shook the little frame building, and ball games had to be relegated to a distant field. Again, there may be no place for the children to play except a yard or field absolutely innocent of shade—and the sun in July and August can be very hot. So, in planning our recreation period all these elements should be taken into consideration, and our program adapted to the needs of the children according to particular circumstances.

Value of Planned and Supervised Recreation

The value of a planned and supervised recreation period is unquestioned. In the first place, the period breaks into the morning at a time when the children might become restless, and when they do need a change. Again, learning religion is not confined to the formal religion period but continues throughout the full three hours of the religious vacation school, and their play at recess opens up another avenue along which the children should run confidently and happily to God. They will, under proper direction and guidance, live during the recreation period what they learn in the religion class. It is one very practical and effective way to teach them that religion fits into the twenty-four hours as the very life of the day. There is a marked tendency today on the part of numbers of adult Catholics to divorce religion from recreation as well as from other activities of life. Here we seek to build the true idea, with the hope and the prayer that it will carry over to the children's home and school life of today, and their adult life of tomorrow.

This entire article could be devoted to the values of the recreation period for the teacher in learning to know her children and in training them more effectively as a result; and for the children, in living what they learn. The planned and supervised recreation period has great value in building the moral life of the children. The contrary is also true: Recreation of boys and girls that is not supervised can present a positive moral hazard. All those who have had experience with children know this; those who look forward to their initial experience should be forewarned and prepared.

Singing and its Aims

Singing comes after recess, for a fifteen-minute period. It is excellently placed from the viewpoints of the needs of the children and the serenity of the teacher. Trooping in from recess, the children immediately take their assigned places to sing hymns they know and love, and to learn new ones. "Music hath charms," the poet tells us, and it is true. When the singing period is rightly conducted—and again this means well planned and well carried out—the children swing easily into another form of directed activity that provides an outlet and at the same time calms them. However, this is

looking at the singing period from the viewpoint of discipline only. It is an important viewpoint, for no teaching can be done without order, but here it is more a means to an end, for there are other aims to be achieved. Singing at the religious vacation school is another medium through which the children learn religion and express it, or it should be. As with all other ways of teaching religion, there is a right way and a wrong way. The right way teaches the children the meaning of the words and phrases in ways that develop understanding and appreciation and the hymns become what they should be—prayer.

Sometimes the period is entirely devoted to hymns; again, the children gradually learn a simple High Mass. In both instances they should learn the truths of religion and the prayer expressed in the words and phrases they are taught.

Liturgy and Projects

Following the singing period the C. C. D. suggested daily schedule lists a fifteen-minute liturgy period. It may be devoted to any number of subjects that come under this heading. To us, it seems that there is a possible added value to the liturgy period when there is long-range planning. In years when the children do not have the Mass as their religion lessons for religious vacation school the Mass could well be studied daily at this time. The period offers opportunities, too, for visits to the church in which the children study at first hand—and learn with avidity the meaning and use and names of all that surrounds them when they enter the house of God. They learn, too, by the laboratory method, proper church etiquette and the reasons for it.

One final activity: project work. There is a definite aim here: that the religious truths taught may be worked into the children more deeply and permanently by being worked out by them. It is a rare child who is not very much interested during the project period; and the catechist seeks to capitalize on that fact.

Need of Care in Choosing Projects

Projects should be selected with great care, keeping several objectives in mind:

1. The project should, as far as possible, correlate with the religious truths taught. For example, if a particular grade is studying the Creed in its religion lessons, a project on the Creed would be most helpful.
2. The project should provide sufficient activity to keep the children busy during the daily period of time assigned for this work.
3. The project should be adapted to the grade, in content and in the skills required, and of a nature to interest the child at that particular grade level.
4. The project should be attractive.

We can all sympathize with the limitations imposed by poverty, for we spend our lives with the gracious "Lady Poverty" of whom St. Francis of Assisi sang with such joy. But poverty and ugliness are not

synonymous. Religion is the joy and beauty of life; the projects we select that the children may learn religion through this form of self-expression should show some, at least some tiny bit, of that same joy and beauty.

Projects should never be looked on as busy work for the children, but as another activity in which the children continue to learn religion, for that is what they are doing. The greatest works of art that the world knows were inspired by religion; the children's art as expressed in working out their projects should express their faith and love through the medium of the religion project that comes at the end, and in a way crowns the work of the day in the real religious vacation school.

Closing Prayers, Other Questions

At 11:50 it is time for closing prayers. Sometimes these are recited in the classroom or hall, at other times it is possible to take the children to church. Whenever it is possible, a little visit to Jesus in the Blessed Sacrament at the close of each day at religious vacation school should be the practice. The children can easily be trained to make this visit a brief heart-to-heart talk with Jesus. Then with His blessing—for surely He does bless them—they quietly leave church; and I need not

tell you what they do then, for you know well the healthy, happy noise that wakes the echoes as the church door closes.

There are very many other things that could be said about "The Daily Program of the Religious Vacation School." There is the naming of groups and what we call the group theme, to give added variety and interest to the year-after-year religious vacation school program; there is Mission Week, during which the children learn of their part in the mission work of the Church and carry out a definite project that helps to develop their sense of personal responsibility in the matter; and there is Vocation Week. There have been new missions where the children have learned for the first time that Catholic children who attend public schools really can be priests or Brothers or Sisters, when God gives them vocations. One little lad aimed high the first day he learned this truth. "God," he informed the family at dinner that day, "called me to be a bishop."

On the effects of the religious vacation school on the family and the parish we shall not dwell. While these spring from the daily program they do not constitute a definite part of it, though the program of every religious vacation school should be planned with these by-products, if we may so call them, well in mind.

The Acolyte

By CHARLES G. HOUSTON, *University of Pittsburgh*

THE acolyte is a young boy, avid with impressions and inspirations. In every instance, consciously or unconsciously he considers himself a true priest-in-the-making. Someone once termed altar-boys "little priests in minor orders"—and true it is. His world consists of the sanctuary and the sacristy, and he feels his responsibilities with the same keen concern for detail as does the most polished artist. He knows the dark stillness of a church at six o'clock on winter mornings—the touch of cold silver from the chalice and paten, the chill rustle of gold cloth in a vesting drawer, and the misty glance of Mary in her blue niche. He knows the strug-

gle of frosty puffing on charcoal lumps held in wire forceps over a flickering candle by numb fingers as well as the early morning summer bird's song, and the fresh fragrance of June roses that hover about the tabernacle door. With a click of the latch his hero enters. "Father" always brings a glow and warmth. The censer gives off more pungent ribbons of smoke, the mosaics above the altar burn more fiercely in the candle flame-rings, and Mary smiles. The muttered *Domine, non sum dignus* is forgotten in an early morning *Magnificat anima mea Dominum*—and his world suddenly is made whole.



A Vexatious Paragraph in the Code

By REV. PETER A. RESCH, S.M., S.T.D.
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IN HIS article on the "The High School Teacher's Background of Religious Knowledge,"¹ Brother U. Alfred F.S.C., Ph.D., of Mont La Salle College, Napa, California, delicately sustained a delicate thesis on religious instruction in Catholic education.

The present article purposes to support Brother Alfred's contention by objecting to his interpretation of Canon 1373, 2, of the Code of Canon Law. It seems to us that he yields a point to opponents when he apparently admits that, by the term *priests*, this canon of the church law excludes Brothers, Sisters, and lay teachers from the teaching of religion in our high schools.

Emphasis Primarily on Instruction

The canon under discussion, in the wording of Woywod,² reads as follows:

1. In every elementary school the children must, according to their age, be instructed in Christian doctrine.
2. The young people who attend the higher schools³ are to receive a fuller religious training, and the bishops shall see that this training is given by priests conspicuous for their zeal and learning.

It is our impression that the emphasis of this legislation is primarily upon the solicitude for religious instruction in all schools, *rather than* upon the quality of those who are to impart it. This canon, indeed, literally mentions only priests, but is far from intending the

¹ JOURNAL OF RELIGIOUS INSTRUCTION (September, 1945), Vol. XVI, No. 1, p. 64.

² Woywod, *A Practical Commentary on the Code of Canon Law* (Joseph F. Wagner, Inc., New York, 1943), Vol. II.

³ Not all commentators are ready to include the American high school among the *scholas medias vel superiores*, here translated by "higher schools." Some would consider the high school as belonging to the elementary class intended by the European framers of the law. Indeed, many high school teachers regretfully acknowledge that much elementary school instruction needs to be imparted today to our high school children.

exclusion of other competent religious instructors. We may suppose the present test of the paragraph to have been drawn up by European experts with an eye directly upon European conditions. Now, since in Europe the Catholic secondary schools are taught principally by priests, both secular and religious, Canon 1373 reminds Ordinaries to see that the priests charged with the teaching of religion be zealous and learned. The canonists certainly did not wish to exclude lay religious from the teaching of religion in their own schools.

Cardinal Gasparri's "Fontes"

As one proof that our assertion is not wrong we have consulted the *fontes* of Cardinal Gasparri in the footnotes to this paragraph of the Code. Readers will know that the *fontes* are documents, decrees, encyclicals, etc., that have served as sources, foundations, supports, interpretations, etc., for the present canons of the Code; they help us to arrive at the *mens* or mind of the legislator.

Now under paragraph 2 of Canon 1373 Cardinal Gasparri assembles six references:

1. The first is to the Council of Trent, Session V, *de ref.*, C. 1. This passage contains recommendations relative to the teaching of Holy Scripture in higher, even public, schools (*in gymnasiis etiam publicis*). The Holy Synod decrees that no person is to be allowed to give such lectures unless the bishop has previously examined and approved his life, morals, and knowledge. This law was not to be understood as applying to teachers in monastic enclosures.

2. In his letter *Quum non sine* of July 14, 1864, Pius IX recommends that the Archbishop of Freiburg (Baden) see to it that religious instruction be given in all schools. This document was aimed at the so-called Liberals who proposed to take the schools away from the influence of the Church.⁴

⁴ Augustine, *Commentary on Canon Law*, Vol. VI, p. 413.

3. The third source referred to is the *Syllabus errorum* of Pius IX. Its Proposition 48 is simply the condemnation of the "neutral school."

4. The next source is an Encyclical Letter of Leo XIII *Constanti Hungarorum*, September 2, 1893, to the bishops of Hungary, in which the Sovereign Pontiff declares: "As to secondary schools (*in mediis scholis*) let your prime pastoral solicitude be displayed in the selection of worthy and learned men (*probi doctique viri*) for the lectures in religion. . . ."

5. In his Encyclical Letter *Acerbo nimis* of April 15, 1905, n. V, Pius X insists that courses of religion be opened in cities where youth must frequent neutral secondary schools.

6. The final reference is to the Sacred Congregation of Bishops and Regulars, an Instruction to the Bishops of Hungary, dated May 28, 1896. Its No. VI legislates that Ordinaries see to it that, as teachers of Christian doctrine in secondary schools (*in gymnasiis*), priests be selected who are conspicuous (*conspicui*) not less for learning than for integrity of life.

Holy See's Aim Religious Instruction

From these *fontes* it is evident that the thought of the Holy See was simply to assure for youth a reliable and

serious religious instruction in all kinds of schools. The texts listed by Cardinal Gasparri do not reserve that instruction to priests. The only text that even mentions priests is the "Instruction to the Bishops of Hungary," and in this document there is question of priests' functioning as chaplains in public secondary schools.

We must admit that while the obvious letter of the law designates priests as teachers of religion in the higher schools, the Canon does not, therefore, *exclude* from this function the laymen or religious, Brothers or Sisters, who are qualified to teach religion in high school classes.

Nor does the letter of the law even *include* all priests, since it expressly qualifies for teaching religion in higher schools only such priests as are "of more than common zeal and piety,"⁵ "priests conspicuous for their zeal and learning."

The final conclusion to draw from this brief investigation is that all teachers of religion be equal to their high responsibility of teaching faith and Christian morals to our youth in the schools.

⁵ Ayrinhac, *Administrative Legislation in the New Code*, III, p. 263.

In the May, 1948, Issue

Among the articles which we expect to publish in the May, 1948, issue of THE CATHOLIC EDUCATOR are:

Teaching Devotion to the Blessed Virgin Mary

By SISTER M. IMELDA, O.S.F., St. Procop School, Cleveland, Ohio

The "Why?" in Religion

By BROTHER U. ALFRED, F.S.C., Ph.D., Brother Visitor, Mont La Salle, Napa, California

What is Social Service?

By NORA T. MURPHY

Grailville

By JAMES M. SHEA, Newman House, Loveland, Ohio

Health is Essential to Learning

By THE REV. THOMAS J. QUIGLEY, M.A., Ph.D., Superintendent of Catholic Schools, Pittsburgh, Pennsylvania

Grade Grouping and Teacher Preparation

By SISTER M. WILLIAM, M.H.S.H., West Joppa Road, Towson, Maryland

Domine, Non Sum Dignus

By SISTER CATHERINE MARIE, O.P.

Sacred Heart Convent, 1237 West Monroe, Springfield, Illinois

DOMINE, non sum dignus! Striking his breast, the celebrant of the Mass repeats the words of the humble centurion: "Lord, I am not worthy that Thou shouldst enter under my roof, but only say the word and my servant shall be healed" (Matt. 8, 8). Man must become one in mind and heart with Christ, learning first to appreciate the humanity of the Son of God in order to appreciate the Divine. Every contrite heart, seeking faith and humility, can find no better example than in the scene on Calvary's height reenacted in the Holy Sacrifice of the Mass. Christ practiced humility through obedience from Bethlehem to Calvary. "I came down from heaven, not to do My own will but the will of Him that sent Me" (John 6, 38). The Sacrifice of the Mass is a perpetual reminder of the humiliation of Calvary where "He humbled Himself, becoming obedient unto death, even to the death of the cross" (Phil. 2, 8). The true follower of Christ must immolate himself with and for the Divine Saviour as a member of that mystical body of which He is the head. The events of daily life must be offered with the sacrifice of Christ, for only then can they become worthy. The prayers of the Holy Sacrifice of the Mass do indeed express humility, especially the prayers of petition. Creatures of God must remember that they have been redeemed through the infinite love of God for mankind.

Humility

As the priest prays at the foot of the altar, the words of the Psalmist admit sin and sorrow: "why hast Thou cast me from Thee, and why do I go sorrowful while the enemy afflicteth me?" (Ps. 42). Heads are bowed while the *Confiteor* is said. Wretched souls profess guilt. Hearts owing God only love have turned from Him, diverting their wills into by-channels far from grace and truth. Now, with the priest, they ask "pardon, absolution, and remission." The profound bow, the

striking of the breast, these gestures in themselves bespeak the humility requisite of a sinful creature before the Omnipotent Creator.

Was it not humility that caused the blind, the lame, the sick to appeal to Christ in the words of the *Kyrie eleison*? Only meekness could make such a plea. Great was their need. Great, too, is the need today of suffering humanity. We want heaven and so we plead longingly, "Lord, have mercy on us; Christ, have mercy on us." Nine times we make this urgent petition. Even in the *Gloria*, that splendid song of praise and of thanks, men of earth in their lowliness confess and ask pardon: ". . . Thou who takest away the sins of the world, have mercy upon us. Thou who takest away the sins of the world, receive our prayer." In the prayer before the Gospel, the celebrant asks that he may be cleansed in order "worthily [to] proclaim Thy holy Gospel."

Faith

Credo. Yes, I do believe. Yet, how can one believe that which seems so incomprehensible, that which is beyond natural understanding? The proud man does not believe the facts contained in the *Credo* of the Mass. He cannot submit his will, his reason to those things which he is unable to see. It requires humility to accept these truths without reasoning and to acquiesce through faith. It is a consolation to read a thought like the following: "The chasm of our everyday lives and the service of God is one that can be bridged over."¹ Surely my faith properly lived is the bridge over which I may pass to "the life of the world to come" (*Credo*).

Offering as Sacrifice

Suscipe! Yes, O Father, receive this host which is offered to Thee. "Receive, O holy Father, almighty and eternal God, this spotless host, which I, Thy un-

¹ Parsch, P., *The Liturgy of the Mass* (B. Herder Book Co., St. Louis, 1941), Chapter II.

worthy servant, offer unto Thee, my living and true God, for mine own countless sins, offenses, and negligences, and for all here present. . .” Here is the humble offering of a “spotless host” as a sacrifice for innumerable faults, even the most minute. The offering is made by one who acknowledges his own unworthiness together with that of his fellow-men. When the sacrifice has been consummated, may each one present be able to say with St. Paul, “And I live, now not I; but Christ liveth in me” (Gal. 2, 20).

“In the spirit of humility and with a contrite heart receive us, O Lord, and grant that this sacrifice which we offer this day, in Thy sight may be pleasing unto Thee, O Lord God” (Missal, Dan. 3, 39, 40). As the drops of water are mingled with the wine may those present be submerged. May human frailties disappear in the divine nature of Christ and so become divine. Christ became Man; man may become Christ.

Consecration

“And I, if I be lifted up from the earth, will draw all things to Myself” (John 12, 32). The solemn moment is approaching. The silence becomes deeper. “We therefore humbly pray and beseech Thee, O most merciful Father, through Jesus Christ, Thy Son, our Lord, that Thou wouldst vouchsafe to receive and bless these gifts, these offerings, these holy and unblemished sacrifices.” Christ is about to come down to earth at the summons of the priest. Humility! God obeys a creature! Where is God? There! Hidden beneath a common guise, a white host, a mere wafer of bread! Bread! Yet in this common food Christ conceals His beauty, His power, His love.

“This is My Body.” The words are barely whispered. Yet once again Christ has died mystically on the altar as He once died physically on Calvary. He has again become “obedient unto death.” “For this is the chalice of My Blood. . .As often as ye shall do these things, ye shall do them in memory of Me.” The chalice containing the consecrated wine is raised. “My Lord and my God.” Worshippers gaze lovingly at their God elevated by the hands of the priest. They make an act of faith before such unsurpassed humility. A God has come down to earth through the hands of men!

The priest bows low before Jesus, the Victim Christ. “We most humbly beseech Thee, almighty God, command these things to be carried up by the hands of Thy holy angel to Thine altar on high, in the sight of Thy divine majesty, that as many of us who, by participation at this altar, shall receive the most sacred Body and Blood of Thy Son may be filled with every heavenly blessing and grace. Through the same Christ our Lord. Amen.” The note of humility continues as the priest strikes his breast, saying: “And to us sinners also, Thy servants, hoping in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy apostles and martyrs. . .”

Pater Noster and Communion

Pater Noster! Christ knew the weakness of men. Perhaps that is why He designed a prayer for us, a prayer that embodies an expression of our great dependence on God for everything we have in life. It is a childlike prayer; for unless men attain the humility of a child they cannot enter the heaven prepared for them. Those who live here on earth must do the will of God and practice the law of fraternal charity. “Thy will be done on earth as it is in heaven. . .and forgive us our trespasses, as we forgive those who trespass against us.”

Again the priest strikes his breast. Feeling unworthiness in the sight of God, he speaks the words of St. John the Baptist: “Lamb of God, who takest away the sins of the world, have mercy on us.” Three times he says those words. It is a prayer of trust as well as one of petition. Twice he asks for mercy; the third request is for peace. Grant peace to the world; grant peace to the souls of men!

The moment of Communion approaches. Christ will give Himself in the great sacrament of His love. He will enter the hearts of men in the fullness of His grace; and the souls into which He enters will become His. Some souls are hesitant, while some are harsh, telling Him there is no room for Him. Others long to receive the King of kings and, with the priest pray, in all humility, as did the centurion: *Domine, non sum dignus!* “Lord, I am not worthy!” Yes, the majority of men possess a sense of unworthiness, while some have faith and hope and trust. They beg permission to rest in the heart of Christ, to lose themselves in His vast mercy. “Say but the word and my soul shall be healed.” Yes, the scars of sin, the wounds of iniquity will be healed, and the souls of men will be soothed with the balm of divine love.

The Mass is almost at an end. One added act of humility: “May the lowly homage of my service be pleasing to Thee, O most Holy Trinity, and do Thou grant that the sacrifice which I, all unworthy, have offered up in the sight of Thy majesty may be acceptable to Thee. . . Through Christ, our Lord. Amen.”

Humility throughout the Ordinary of the Mass

Throughout the Ordinary of the Mass one can trace the humility and learn through prayerful reflection the attitude of the mind and heart which merits God's gift of Himself to questing souls. In addition the Propers of many of the Masses, usually the Gospels, also bear a message or suggest this fundamental virtue. For example, on the Tenth Sunday after Pentecost, the words of the Holy Ghost express the idea: “. . .everyone that exalteth himself shall be humbled, and he that humbleth himself shall be exalted” (Luke 18, 14).

The Introit of this Mass has an especially suppliant tone: “. . .and He humbled them, who is before all ages, and remains forever: cast thy care upon the Lord, and He shall sustain thee. Hear, O God, my prayer and

despise not my supplication; be attentive to me and hear me."

If we consider the Masses of the Sundays of Advent, we find that they often carry the same motif. In the Introit of the First Sunday of Advent, we cry with the Church: "Show, O Lord, Thy ways to me: and teach me Thy paths" (Ps. 24, 4). This is repeated in the Gradual of the same Mass.

Reading from the Second Sunday of Advent (Offertory): "...show us, O Lord, Thy mercy; and grant us Thy salvation" (Ps. 84, 8).

And again for the same Sunday (Secret): "Be appeased, we beseech Thee, O Lord, by the prayers and offerings of our humility: and where we have no merits to plead for us, do Thou help us with Thine aid."

The Post Communion prayer: "...we suppliantly entreat Thee, O Lord, that through our participation in this mystery Thou wouldst teach us to despise earthly things and to love heavenly ones."

The Collect of the Third Sunday of Advent: "Incline Thy ear to our prayers, we beseech Thee, O Lord; and enlighten the darkness of our minds by the grace of Thy visitation."

While Gaudete Sunday exemplifies joy, it is gladness mingled with humility. This may be read in the Post Communion prayer: "We implore Thy mercy, O Lord, that these divine mysteries, by atoning for our sins, may prepare us for the coming festival."

There is a humble plea for assistance in the Collect of the Fourth Sunday of Advent: "Stir up Thy power and come, we pray Thee, O Lord, and with great might succor us. . . ."

Humility in Other Masses

In any of the Masses dedicated to Mary, the Queen of all Saints, humility is found to be the dominant characteristic of her whom God chose to be the Mother of His Divine Son. In the Gospel of St. Luke on the Feast of the Visitation of the Blessed Virgin Mary, there is told that beautiful story of the meeting of Mary with the expectant mother of the Baptist. St. Elizabeth greeted the Blessed Virgin with deep humility. "And whence is this to me that the mother of my Lord should come to me?" (Luke 1, 43). And the Mother of her Lord—and ours—answered in words that have

been sung through the ages: "My soul doth magnify the Lord; and my spirit hath rejoiced in God my Saviour: because He hath regarded the humility of His handmaid" (The Magnificat).

The *Offertory* prayer of the Mass of St. Teresa, the Little Flower of Jesus, repeats the Magnificat. The words of the *Collect* of this Mass should lessen our own exalted opinions: "Unless ye become as little children ye shall not enter into the kingdom of heaven: grant us, we beseech Thee, so to follow in humility and simplicity of heart, the footsteps of the blessed virgin Teresa, that we may obtain everlasting rewards."

In conclusion let us quote from the Gradual of the Mass of the Feast of the Sacred Heart. These words are the words of Christ who gave us Himself in the sacrifice of the cross to be perpetuated throughout the centuries; he humbled Himself that we might have a sacrifice acceptable to His almighty Father: "Take up My yoke upon you and learn of Me, because I am meek, and humble of heart, and you shall find rest to your souls" (Matt 11, 29).

In spite of a feeling of unworthiness, the souls of men should find the answer to all life's problems in the Holy Sacrifice of the Mass. Each day can be lived as though permeated with the spirit of Christ. With St. Paul they should strive to say, "I can do all things in Him who strengthens me" (Phil. 4, 13). God gives such sublime gifts to His creatures who deserve so little! Tasks in life, humble though they may be, can be sanctified and made suitable gifts for the Divine Giver of all good. It is not for men to question the joys and sorrows of this life. From the theme of humility in the Mass, can they not learn to say with Mary, the model of humility, "be it done to me according to thy word"? (Luke 1, 38). Through the Mass men may learn to know Christ better that they may love Him more. "Lord, that I may see!" (Luke 18, 41). Grant that men may seek and find Eternal Truth. May pride never entirely close their hearts to the sacrificial banquet of love, nor may ingratitude ever sear too deeply the Eucharistic Heart of Christ, their Saviour.

"If thou didst know the gift of God. . ." (John 4, 10). Through the Mass grant that men may learn to live a life of sacrifice for Christ, who is beloved truth and the source of every grace.



Studies in Ethics: (IV)

Purpose of Human Acts

By RT. REV. MSGR. PAUL J. GLENN, Ph.D.
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A HUMAN act, as we have said many times, is an act (thought, word, deed, desire, omission) which is performed with knowledge, freedom, and actual choice. Therefore, it is *an act done for a purpose*. The person who freely and knowingly does a thing may always be reasonably expected to know why or for what purpose he does it.

The purpose for which a human act is performed is usually called—by sober students of ethics who like their technical language—the *end* of human action; that is to say, it is the *end-in-view*, the *end intended* by the person who performs the act. And the person who performs a human act is generally called *the agent*, a word that comes from the Latin *agens*, which means “the doer” or “the performer.”

End of the Agent

This *end of the agent*, or purpose-intended-by-the-performer, is of interest to us in our present study. But we notice in passing that acts themselves have their own ends and that these may be different from, or subservient to, the *end of the agent*. Thus the act of giving money to the missions has the effect of relieving the need of the missionaries; this is the *end of the act*; this is the goal which the act *in itself* tends to achieve. But the intention of the giver (that is, the *end of the agent*) may be different from this, or may be added to this; for the person who gives money to the missions may be doing it in atonement for his sins, or perhaps as a sacrifice to support a prayer of petition. It is easy to think of many other ends or purposes which the giver of alms may intend. Again, a man who sets fire to a pile of lumber does an act which in itself or of itself tends to destroy the wood. Now, the intention (the end of the agent) may be precisely the same as this; the man may merely intend to destroy useless trash. But the end of the agent may be different from the end of the act: the

man who sets fire to the wood may be a happy fellow celebrating some occasion by a bonfire; he intends sport and merriment and jubilation. Or he may be a wicked man who burns up his neighbor's good lumber as an act of revenge for some real or imagined injury. In any case, the act of burning the wood has the same end *as an act*, the same end *in and of itself*; but we see how various may be the purposes of the man who does the act.

We see something further, too. We see that the end of the agent may be rather a series or chain of ends than a single and simple purpose. Thus a man may give money to the missions for the purpose of furthering the work of the missionaries, that he may obtain grace for himself, that he may keep the grace and increase it, and eventually save his soul. These several ends or purposes (of the agent) are like so many steps in a stairway. They make a *series* of ends or purposes. Students of ethics have special names for these ends; the end closest at hand—the first of the series, or the second if the first is already achieved, or the third if the first two are already attained—is called the *proximate* end. The word *proximate* is from the Latin for *next* or *near*; we all know, for instance, what is meant by the *proximate occasion* of sin. The last, the topmost, end of a series is called the *ultimate* end. The ends that lie between the proximate end and the ultimate end are called *intermediate* ends. All ends except the proximate end (that is, all the ends called intermediate and ultimate) are sometimes named *remote* ends; and thus all ends are summed up as *proximate* and *remote*.

All Acts Tend to One Supreme End

There are, of course, in every adult human life—that is, in the life of everyone who has attained the use of reason and is therefore capable of performing human acts—many series of ends, just as there are many flights of stairways in a big building or in the many houses of a town. Now we are to notice an important thing: No matter how many stairways there are, some long and

some short, some steep and some easy to climb, they all lead *up*. And there is only one *up*. In other words, there is one grand, supreme Ultimate End towards which every human act tends. And we speak here of the end of the agent, the intended purpose. All purposes of human acts come together in this, that they tend towards One Supreme End, and this is called *the absolutely ultimate end* of human acts, of human conduct.

You may say at once, "This cannot be, for there are good intentions and bad intentions, and how can it be said that ultimately these intentions are for the same supreme end? The man who burns wood to be rid of trash, and the man who burns the same wood in hope of setting fire to his enemy's house are surely not doing things which tend to the same end. To say that all human purposes tend to One Supreme Purpose would be to make good the same as bad, and virtue the same as vice. There is some mistake here." But wait a bit. There is need of careful study and understanding of this very important point in ethics. It would be terribly wrong to think that our saying (and saying truly) that all human purposes tend to the same *absolutely ultimate end*, should mean that what is good is ultimately the same as what is bad. Why, exactly the opposite of this is true. And yet we insist that all human acts have the same absolutely ultimate end. Let us consider.

God made man for Himself. Man is free to seek God, in human acts, as he chooses; but he is *not free not to seek God*. Man cannot help seeking God. But he can seek God in the wrong places, thus dishonoring his own intelligence and outraging God; man does this when he sins. Suppose a man is seeking diamonds; suppose he cannot help seeking diamonds, but is free to seek them where he chooses. Now, if you find him digging for diamonds in a diamond mine, you say that he does well because he will find diamonds there. But the man is free to look for the diamonds anywhere. He may be a perverse and stubborn person who insists on looking for diamonds where no diamonds could possibly be found; he may be a lazy fellow who hates the work of digging in the mine; if you find him looking for diamonds in heaps of filth, you say he is foolish and his labor is wasted, for there are no diamonds there. But remember, no matter what he does, no matter in what unlikely and unseemly places he looks, *it is diamonds that he is after*. For this he is made; this he is not free to change.

Why Sin Is Horrible

Now, man, made for God, cannot change the search for God that he makes in his human actions. He may look for God (that is, for the supreme good, for the complete satisfaction) in pleasures, in sins, in selfishness, in revenge; he is then like the man who digs for diamonds in the city sewer. Not only will he fail in his search, but he does dishonor to his own mind and will, and dishonor to the valuable thing he seeks, by making his

search in such a vile place. But it is diamonds that he is after; it is God that he seeks. Here we see, in the light of reason (the human thinking mind), how horrible a thing sin is; it disgraces man who commits it because it is a foul degradation of his intelligence; and it is a dishonor to God because it puts actual foulness in the place of God and uses that foulness as a substitute for God.

Let us put the point another way. Man, in every human act, wants *good*. That is, man goes after something that will *satisfy* him, or that he thinks will satisfy him. The search of evil for its own sake is impossible. For why does a man commit evil deeds? Because he allows his imagination to cover them over with a false gilding of good, of what will please, of what will satisfy, of what will answer desire. A man who commits a crime, say a murder, for revenge, seeks a *satisfaction*, that is, a *good*. He fools himself, of course, for he finds no true satisfaction in the crime; he finds remorse of conscience, if he be sane; he finds fears, suspicions, nervousness, misery, as the actual result of his action. But he did not commit the crime for these things; he committed it to give himself satisfaction. We say he fooled himself; he did not get what he went after. The sinner always fools himself; he never gets what he goes after by sinning. And notice that the sinner fools *himself*; he is not merely deceived; *he* does the deceiving. That is why he is not merely a mistaken person, but a bad person.

Proximate and Ultimate Good

But always and always, what a person seeks in a human act is something that will somehow please, something that will give peace, or satisfaction, or contentment. And this is only saying that what a person seeks in human acts is *good*.

Now, to seek a good is to seek either what is altogether and completely satisfying *in itself*, or what, in some measure, leads on to such a good. A *proximate* good is only valuable in view of the *ultimate* good, just as the first step of a stairway which you climb is only valuable in view of the last step. You would not take the first step except for the last; you take the first step *because* of the last, for you wish to go upstairs, and it is the last step that gets you there. Thus, all the steps in all the series of ends of human acts tend, each to their ultimate end, and all the series of ends tend to the one end of supreme and complete satisfaction. Man has a boundless appetite for such satisfaction. And there is only one reality which will give that satisfaction. It is the complete and perfect Reality which will entirely fill up all the craving, all the tendency of the human person for good. It is the Supreme Good. And this is another name for God. So we see that the great Saint Augustine was not saying something merely pious, but was uttering a scientific truth when he cried, "O God, Thou hast made us for Thyself alone, and our hearts are not at rest until they rest in Thee."

Good men and bad men, saints and sinners, *in every human act*, tend towards that which will satisfy—the good men tend towards what will really satisfy; the evil men tend towards what they fool themselves into believing will satisfy. And thus the whole tendency of their free and knowing and responsible conduct is towards the supreme and complete satisfaction which is the Supreme Good (the *Summum Bonum*, as it is called) which is the Infinite and Perfect Reality we call God.

And now it may be hoped that the truth is very clear in our minds that when we say all human acts are performed for One Absolutely Ultimate End, we are not in any way saying that good acts and bad acts are the same thing. And to drive home the truth we shall consider one more illustration. Suppose that ten persons are destined to seek for a certain city, call it the City of Desire. These ten people are not free to neglect the search or to give it up or to seek anything else. But they *are* free to choose the roads by which they intend to reach the City of Desire. The sensible persons among them will consult the proper maps; they will choose the roads that actually lead to the City of Desire. But among the ten there are self-willed and proud men who say that “it would be an enslaving of intelligence to submit judgment to directions.” There are people like that, lots of them. Have you not heard such people saying sometimes that they could never submit their minds to dogmas? What they are saying is that they refuse to accept direction, even when it is divinely revealed through channels God Himself has set up. Well, some of the ten men who are destined to seek the City of Desire go by the map, and so arrive at their destination. Of the others, one drives south, another north, another west. But remember, they are, perforce, *seeking the one goal!* The City of Desire is what they are after. Is it clear now, that every man, saint and sinner, in every human act, is actually seeking the *absolutely ultimate end of all human acts*? And is it clear that bad is not the same as good; that west is not the same as north? And what of man’s freedom? It is freedom of *choice of means* to the ultimate end, not freedom to leave or change the absolutely ultimate end for which man is created. Just so, the freedom of the ten seekers for the City of Desire is freedom of *choice of roads*, not freedom to leave or change the ultimate goal.

Man Ultimately Seeks God

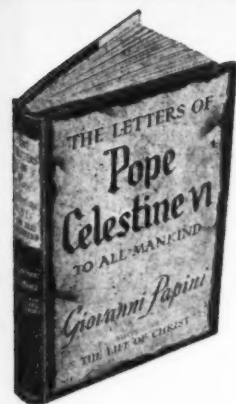
The *thing* which man ultimately seeks is boundless good, complete satisfaction, God. And the *reason* he

needs and wants that Good is that he may be satisfied, content, happy, without danger or possibility of the ending or loss of his happiness. Students of ethics put the matter very precisely and prosily thus: the *objective* absolutely last end of human acts is the Supreme Good, that is, God. The *subjective* absolutely last end of human acts is *happiness* in the possession of the Supreme Good. See, then, how scientific our little catechism is when it tells us that God created man for *Himself* (the objective last end) so *that man may be eternally happy* with God (the subjective last end).

We have spoken at length of the absolutely last or ultimate end of human acts. We must notice that the last end of *any single series* of human acts is also called ultimate, but not *absolutely* ultimate. No; the ultimate end of a series of acts (each of which is an end in its place) is called the *relatively* last end; that is, it is the last end in relation to, or *relative* to, the series which it rounds out. Thus a boy goes to grade school to graduate from grade school; he enters the first grade to complete it and pass on to the second; he enters the second grade to complete it and pass on to the third, and so on; but the intention, from the first (although it is a thousand to one that the boy never thinks of it clearly) is to finish all the grades; just so, the ultimate intention in going upstairs is to reach the second floor, although the climber must intend the first step that he may pass to the second, and the second step that he may pass to the third, and so on. So, in the working through the grades the *ultimate* end is graduation from the eighth grade; this is the ultimate end of grade-school education; it is ultimate only *relatively* for that type of education. And then comes another series of ends as the boy enters high school; and another as he takes up the work of college. And all the ultimate ends of all the series of ends worked for in all our lives are, as we have amply seen, that attainment of good, that achieving of all desire, that possessing of the *summum bonum*, which we have called the absolutely ultimate end of human acts.

Let us sum up. A human act is a *purposive* act; it is an act done for *an end*. What the act of itself tends to accomplish is *the end of the act*; what the performer of the act means to attain by it is *the end of the agent*. Ends of the agent are *proximate* and *remote*; remote ends are *intermediate* and *ultimate*. Ultimate ends are ultimate in a certain series of ends and therefore *relatively* ultimate, or the *absolutely* ultimate end of all human acts, which, objectively, is the *Summum Bonum*, the Supreme Good, or God, and, subjectively, is boundless and perfect happiness in the possession of God.





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—Most Reverend John F. O'Hara, C.S.C., Bishop of Buffalo,
in *The Catholic World*

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Book Reviews

Madame Elisabeth of France. By Yvonne de la Vergne, translated from the French by Cornelia C. Craigie (B. Herder Book Co., St. Louis, 1947; pages xiii, 416 with Index; price \$4.00).

This painstaking biography will be a surprise, perhaps a shock, to those whose only idea of the French Revolution has come from the secularist historians. In the popular mind, the court of Louis XVI was a center of unrevealed corruption; the mobs that shrieked with glee at every stroke of the guillotine were driven only by their hunger for liberty, equality, and fraternity.

There is no place in popular memory for the Princess Elisabeth Philippine Marie Helene, saintly sister of Louis XVI, for Princess Elisabeth does not fit the pattern. In the midst of courtly corruption, Madame Elisabeth lived a life of constant virtue. Trained to love luxury, she lived simply so that she might share her goods with God's poor. She wished to become a nun, but stayed in the world out of a sense of duty to exercise a good influence on the life of the court. She might easily have fled France during the bloodbath of royalty, but love for her family kept her in Paris and finally led her to the guillotine. Well-authenticated tradition says that an aroma of roses filled the air as she died.

Madame Elisabeth was saintly but not austere, gay rather than glum. A leader of France's highest nobles and the intimate of Marie Antoinette, she was also the friend of the poor. For her family and associates, she was always a model of virtue and a source of strength; often, she was also a spiritual ad-

viser of marvellous insight. Her letters, liberally sampled in this volume, offer a new source of rich spiritual reading.

There is high human adventure also in this work—an intimate view of life at the court of France in happy days as well as sad; a stirring account of the first rumblings of revolution, the rioting at the palaces in Versailles and in Paris, the virtual imprisonment of Louis' family in the Tuileries, their ill-fated flight from Paris, their final incarceration in the Temple, their trials on infamous charges, and their deaths.

This work is drawn from the exhaustive research performed by Sister Marie Aimée of the Sacred Heart, who in 1929 won Pius XI's approval for the introduction of Madame Elisabeth's beatification cause. Yvonne de la Vergne's biography is intended to make Madame Elisabeth's story available to all the people, but her work is probably too scholarly to achieve wide popular acceptance. Footnotes tend to frighten the average reader. As de la Vergne has perhaps been too faithful to Sister Marie Aimée's scholarship, so Cornelia C. Craigie's translation is possibly too faithful to the original French. What in French may be only good idiom sometimes becomes, if directly translated, stilted and artificial English.

If one might wish that this work gave a more complete account of the causes of the French Revolution rather than telling only its effects on Elisabeth and the rest of the Capet family, one must remember that this is not a history of the period but only a biography of Madame Elisabeth. Still, it sometimes seems that

the author may be as biased in her sympathetic treatment of the court as the secularists have been in their glorification of the Revolution. This reviewer feels that the writer does fail to show proper sympathy for the starving people who joined the brutal mobs only because they were the dupes of unscrupulous leaders. And it is depressing in these days, when we have seen the vicious effects of racial prejudices, to accept the fact that Elisabeth condemned as idiotic, irreligious, and sinful a new law that admitted Jews to all kinds of employment.

If these are faults, they mar only a little the worth of this scholarly biography of a courageous and saintly woman.

C. J. McNEILL

Those Terrible Teens. By Vincent P. McCorry, S.J. (The Declan X. McMullen Co., New York, 1947; pages 184; price \$2.25).

When Father McCorry describes the teens as "terrible," he does not mean that teen-agers are either outrageous or amusing. His implication is, rather, that the years between twelve and twenty are difficult, painful, and above all critical, since it is during this period that one begins to shape one's life and can for good or for ill determine the whole course of one's future.

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herself and to her religion, he points out that she quite naturally falls short of perfection, and the major portion of this book is given over to a spirited examination of the faults he considers most likely to beset the feminine character. Mincing no words, he drives home the folly, unattractiveness, and danger of light-mindedness, pseudo-sophistication, selfishness, vanity, envy, discourtesy, aimlessness, snobbery, racial prejudice, intellectual sloth, and false romanticism. His arguments are cogent, his examples and applications apt, but an underlying note of exasperation may make youthful readers bristle.

The concluding chapters of the volume form a discourse on the temptations that assail purity. Except for a few passages of somewhat high-flown rhetoric, the subject is treated with a proper degree of realism, and the distinction between actual love and love as it is portrayed in the "movies" and in popular fiction is well drawn. The repeated, urgent, and impressive message here as elsewhere in the book is that every intelligent person is responsible for his own acts, that there is no way to shift the blame.

MARY E. McNEILL

God's Hour in the Nursery, Guidance Book, accompanied by *Activity Book*. By Mother Bolton (St. Anthony's Guild Press, Paterson, N. J.; pages 91, 55 respectively, paper).

Against a background of many inspiring contributions to the field of catechetical activity this final publication looms forth as a culmination of Mother Bolton's apostolic endeavors, "that they might have life and have it more abundantly." Grounded in the firm belief that the teacher of young children should have a broad background of theological and psychological knowledge in order to lay a strong spiritual foundation Mother Bolton presents here in this volume a splendid demonstration of her conviction.

The clear, logical presentation of Life in *God's Hour in the Nursery* reveals the masterly touch of one who has labored long and ardently both with the young children themselves and with the teachers of young children. The most sublime doctrines on life which have baffled

many adult minds are communicated to the five-year-olds through the mediums of expression which they best understand: the story, the verse, and the picture.

The graded development of life is divided into three separate units. Unit one explains the God-given gift of physical life. The plants and trees that have life are beautiful. Life makes it possible for them to grow and bear fruit. On the contrary, dead plants and trees present a sad, disappointing picture. They have no power to grow. They cannot bear fruit. These dead plants have no means within themselves to regain that God-given gift of life. The desired outcome of this study finds expression in

Daniel's Question

Where did the green plants get
the Life
That makes them grow in field
and wood?
Oh, Someone gave that Life to
them,
And it was Someone Great and
Good.

Unit two reveals a graduation from the purely physical life of plants and animals as with apt skill the child is led to the knowledge and appreciation of that additional kind of life which God has given to people: "the Life of his Intellect and Will." The illustration in the *Activity Book* of a book-laden tree draws a clear, convincing distinction between physical life and intellectual life. God has given people an additional kind of life. People can do things which are impossible to plants and animals as John's rhyme tells us:

A cow can never drive a car
And bears don't know what
movies are.
A horse can look and look and
look,
But it can never read a book;
And no giraffe in any zoo
Can learn to write as children
do.

The young child is very much at home in this metaphysical realm and he delights in exploring the God-given powers of the mind. Step by step he discovers that people can *think*, they can *learn*, they can *know*, and they can *choose*.

Through the stories and activities of Unit Three the little child comes to know Jesus who lived and died

that he might have the highest kind of life, "a Life that's like His Own." Through stories of the life of Christ the authoress shows how this highest kind of life gives meaning and purpose to the other two kinds of life. Further understanding of this supernatural life is promoted through the consideration of the Church, the sacraments, and prayer as channels through which this highest kind of life may be received.

In the introductory remarks in this volume reference is made to Mother Bolton as one whose "... earnest desire was to awaken in the souls of children at the earliest possible age the knowledge and love of God, thus ensuring an excellent foundation for the future, that they may lay hold upon what is really life." Both the *Guidance Book* and its accompanying *Activity Book* are invaluable to all who have similar aspirations.

SISTER MARY CLARA

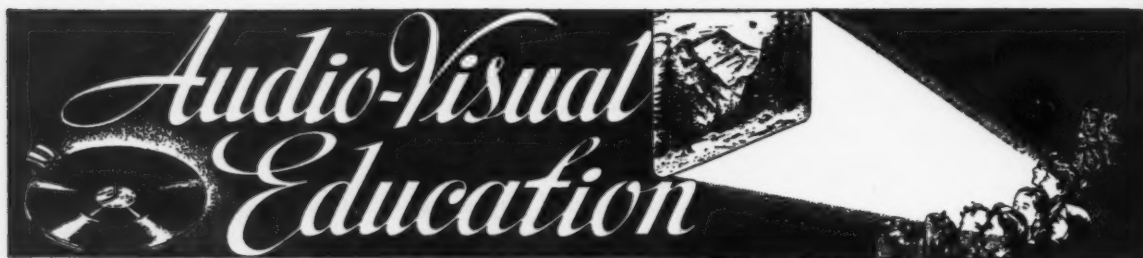
Our Review Table

The Crusade of Fátima. By John De Marchi. Arranged from the Portuguese by Asdrubal Castello Branco and Phillip C. M. Kelly, C.S.C. Fathers Branco and Kelly began a translation of Father De Marchi's "long and authoritative account of the Fátima apparitions, *The Lady More Brilliant than the Sun*. But they condensed some of the incidental passages to provide a small book containing the essentials completely and authoritatively. The author has spoken with every living witness of the apparitions (P. J. Kenedy & Sons, New York, 1948; pages xi, 177, with Appendices and Bibliography; price \$1.25).

The Well of Living Waters. By Pascal P. Parente, S.T.D., Ph.D. Excerpts on spiritual topics from the Bible, the Fathers, and the masters of the spirit (B. Herder Book Co., St. Louis, 1948; pages, viii, 335; price \$3.50).

The Cantic of Canticles. By William Pouget, C.M., and Jean Guittion. Translated by Joseph L. Lilly, C.M. First in a series of translations to appear under the general title, *The Catholic Scripture Library*, a new enterprise of the Catholic Biblical Association (The Declan X. McMullen Company, Inc., New York, 1948; pages xi, 201, with Bibliography; price \$3.00).

English Workshop: Grade Twelve. By A. Barnett Langdale, Joseph C. Blumenthal, and John E. Warriner. A workbook which provides a concurrent exercise on usage, vocabulary building, and basic reading skills (Harcourt, Brace and Company, New York, 1948; pages 252; price \$0.96).



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The Concept of Audio-visual Aids

HAVE you ever noticed that as trends change, new catchwords grace the headlines of newspapers and magazines and issue forth from the mouths of all people? When we read or hear these words and phrases for the first time, we inadvertently raise our eyebrows and strain our ears, because they are new to us. This is proof that the world and man are not static. There is nothing truer than the statement that with the advancement of the ages, there naturally follows a comparable improvement in all fields of endeavor which serve for the betterment of mankind. This beneficial trend is happily very true and noticeable in the field of education.

A more fitting and timely illustration could not be conjured up than the explanation of the new adjective which is now used to describe a popular modern phase and trend in education. This descriptive adjective is *audio-visual*. Is it, however, something entirely new? What then does it mean?

Audio-visual education is not something entirely new. It is as old as the world itself. What is new, however, are the strides which have been made, especially in the media, the equipment, and the methods which fall under that heading.

The term *audio-visual* means a crutch. It must not be construed as an end, but only as a means to an end, for it is a help to the teacher in her efforts to effect a transition from the abstract to the concrete—in a word, to combat verbalism, so rampant in our classrooms to-day.

The aids which fall under this heading of audio-visual are too numerous to mention in one article, but two are widely used at the present time. They are films and filmstrips. Because of their importance and inestimable value in so many teaching situations, particular emphasis will be placed on the ways and means of building film libraries, and the effort all should make to build and own one.

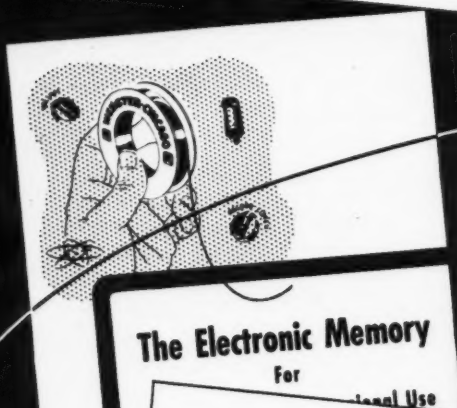
A Plan to Finance a Film Library

The prime and important consideration of cost cannot be overlooked, of course, and most likely it will cause this pertinent question to arise in the mind of the potential builder: "How can I finance such a project?" This question is stirred by the fact that a single four hundred-foot reel of black and white sound film costs approximately \$45 when bought outright. At the quoting of such a figure, a sudden silence follows. It seems to be the fly in the ointment. One throws up one's hands in despair. Now, apparently one's dream is shattered by this figurative bombshell.

However, one should not be so easily discouraged. True, \$45 does seem like a great deal of money for a film which has a running time of but ten minutes. Its tremendous teaching value, however, must not be overlooked. After all, value is the basic concept of all endeavors, and especially of audio-visual aids. And let me say here: To finance a film library is and can be a comparatively simple undertaking, believe it or not. It is readily admitted that the question requires a good deal of thought and long range planning. Now, after just this sort of thing was done, here is how a successful plan was devised to assure the pupils of this author's elementary school the best in educational media through a film library. It may be termed "the dime a week campaign for better education." The title is based upon the subscription of ten cents a week per pupil; through this accumulation of dimes something worthwhile and constructive is being accomplished, and an audio-visual education program with a film library is no longer that about which so many of us talked and dreamed. It is now a working reality.

The Buying Power of These Dimes

Did you ever stop to consider the tremendous potential buying power an accumulation of dimes has? People who are engaged in the business world cogitate and confer at times for weeks before they bring a transaction to conclusion. We in the field of education should follow their example, if we are considering the building of a film library for our school. Now, sorry to



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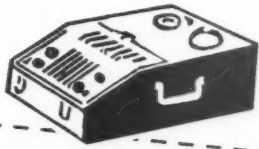
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say, this particular type of business activity is often falsely labelled "a very expensive proposition" by those who have neither carefully investigated the ways and means of building one, nor sought the advice of those who have successfully established a film library. True, like all other endeavors it can be very costly if careful planning is lacking. This danger, however, can be averted, if the following three steps are taken scrupulously:

1. A thorough analytical study and survey of the school curriculum and syllabus must be made. This can be readily accomplished by means of conferences with the teachers, the principal, or with the prospective director of the film library.

2. A conference with a representative of one of the leading educational film producers should be held. This is necessary, because through him a proper correlation of the curriculum and syllabus with the films which his company produces can be made.

3. A previewing of the films, which from their titles and summarized contents seem to be the correct ones for use, should then take place. Through this procedure it will be possible to ascertain which grade level each film fits.

Step-by-step Method Avoids Danger

These three points cannot be stressed too forcefully. Unless such a step-by-step method is followed the danger is exceedingly great that films will be purchased solely for the titles' sake rather than for the sake of their actual content and usefulness in a given educational situation.

Retrogressing for a moment, let us focus our attention upon the above-mentioned term, "expensive proposition." Because many have become possessed with that idea, I fear that it is deterring them from attempting to build their own film libraries. However, such an idea should be once and for all pigeon-holed, for it can be rightfully called a misnomer. To substantiate this statement, allow me to illustrate it with this concrete example:

As the principal of an elementary school, I have 360 pupils under my care (its maximum capacity). Now, a school year has, as we well know, thirty-six weeks. This means that by collecting ten cents a week from each pupil, \$36 is collected per week. In thirty-six weeks, the gross intake amounts to \$1,300 per year in round figures. Truly, this is a painless device, for the dimes collected in such a manner cannot be called a burden to any family, large or small, especially when we consider the utter waste of so many dimes weekly and annually.

Consider now the buying power of the above-mentioned sum. Briefly, it may be summarized as follows:

1. The purchasing of twenty-six reels of black and white sound films covering the fields of history, geography, general science, social studies, and hygiene.

2. The purchasing of sixty-two filmstrip titles covering all fields.

The sound films, of course, have not and cannot be purchased outright at the gross figure quoted. They have been purchased, however, on the lease-own plan. This is a contract which, if desired, can be spread over a period of from two to five years. The filmstrips, on the other hand, must be purchased outright.

Why a School-owned Film Library?

Daily we come in contact with many educators who seem to be vitally interested in this process of education through these particular media of audio-visual aids—the motion picture and the filmstrip. They hesitate, not because of any seeming or anticipated financial difficulty, but because they seem to be possessed with the phobia that the building of one's own film library is a tremendous task, as well as unfeasible. We may readily grant that it is a job of good size. But does anyone ever accomplish anything worth while which does not require concerted effort and work either physical or mental, or both? As to their contention that such a task is unfeasible, we quickly learn that it is founded upon the fact that as far as they are concerned all the films necessary for use during a school year can be rented from a film center at a nominal fee.

To cling to such an opinion seems to be an outright squandering of a wonderful opportunity to acquire a smooth-running plan of audio-visual aid, because the same amount, which would be spent for rental, could be used as a partial payment on films, which in the future would be school property. If we were to form a judgment as to their logic, I fear that we might say that such people are like men who owned six-cylinder automobiles, but expected them to run on five. Straining our imagination to the *n*th degree, we know that they cannot expect to reap the maximum efficiency from their cars. The latter might take them to their desired destination, but surely not without much delay and trouble, since all semblance of smooth performance would be lacking. An audio-visual education program cannot be successful and efficient if it is run on such a hit-and-miss basis.

Education should never be looked upon in the light of a Punch and Judy show. Educators have grave responsibilities. Theirs is the task of illuminating the intellects, and moulding the understandings of the future citizens of our country. Therefore, efficiency and expediency are of paramount importance.

Advantages of Owning Film Library

To be a little more precise, perhaps the following outline-comparison will better illustrate my point:

A. The advantages of owning one's film library.

1. An analysis of an educational film informs us that it is a visual textbook. Because it possesses this quality, it is at the teacher's disposal when her needs and wants demand it, in much the same manner as any reference textbook is.

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2. The psychological aspect of teaching must not be overlooked. Briefly this means that when a teacher promises to show her pupils a film dealing with the same subject matter they have learned in an abstract manner from a textbook, no delay in fulfilling her promise will be encountered and any future interest on the part of her pupils will not be impaired.

3. The time element is especially important. This means that oftentimes the maximum information and benefit are not obtained from the first showing of the film. Sometimes a second and even a third showing are necessary. This can be guaranteed only if and when films are owned, and they are accessible as often as needed.

B. Disadvantages of not owning one's film library.

1. A primary requisite for good teaching is to follow a proved method. But relying upon the rental system, it is well-nigh impossible to fulfill the correct methodology of teaching by films because, unless the five steps recommended for correct teaching with films are carried out, the classroom films will be relegated to the same category as the entertainment films. The osmotic or weekly dose method would then be utilized. This is absolutely incorrect.
2. The delays with which we must often contend, plus the likelihood of receiving damaged films, lend inefficiency to this particular method of teaching. Most moderns are a selfish lot. The other person is seldom given a great deal of thought. Consequently, the films reach their destination overdue. Then, too, we have no absolute guarantee that the films are in perfect condition when they leave one center and arrive at another. We find that a film is damaged, to our bitter sorrow, when the projector becomes jammed; and the scheduled program lesson must, to the disappointment of both pupils and teacher, be unexpectedly halted. This sort of experience is most discouraging and disheartening.

The reason that damaged films are sometimes received is that they were improperly handled at the distribution center. But if the films are your own property, it is only natural to assume that they will all be carefully inspected after each showing, when all necessary repairs will be made. This guarantees an uninterrupted presentation of every program.

Accessory Equipment for the Film Library

To dispel the illusion that a film library is ready for action because the films, filmstrips, screens, and projectors are on hand, it must be stated that some auxiliary equipment is necessary to complete the physical property of the library. For an elementary school library, the following should be procured:

1. A storage cabinet for the films. A practical piece of such equipment is a steel filing cabinet. The interior of the drawers can be sectioned off so that the films can be placed upright. Its practicability is based upon these two reasons:
 - a. It assures dryness of the films.
 - b. There is less danger of their being stolen, because such a cabinet can be locked.
2. A steel cabinet for the filmstrips. This is most feasible. It can serve a dual purpose:
 - a. The filmstrips can be filed according to subjects.
 - b. It assures dryness of the filmstrips.
3. A film rewinder with attached splicing apparatus. This is necessary in order that films may be rewound, checked, and repaired—if necessary—after use.
4. Spare projection lamps, exciter lamps, fuses, and tubes for the sound and amplification system. These should be always on hand.

Conclusion

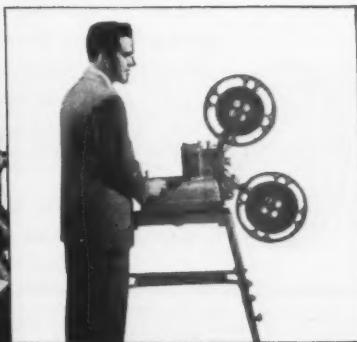
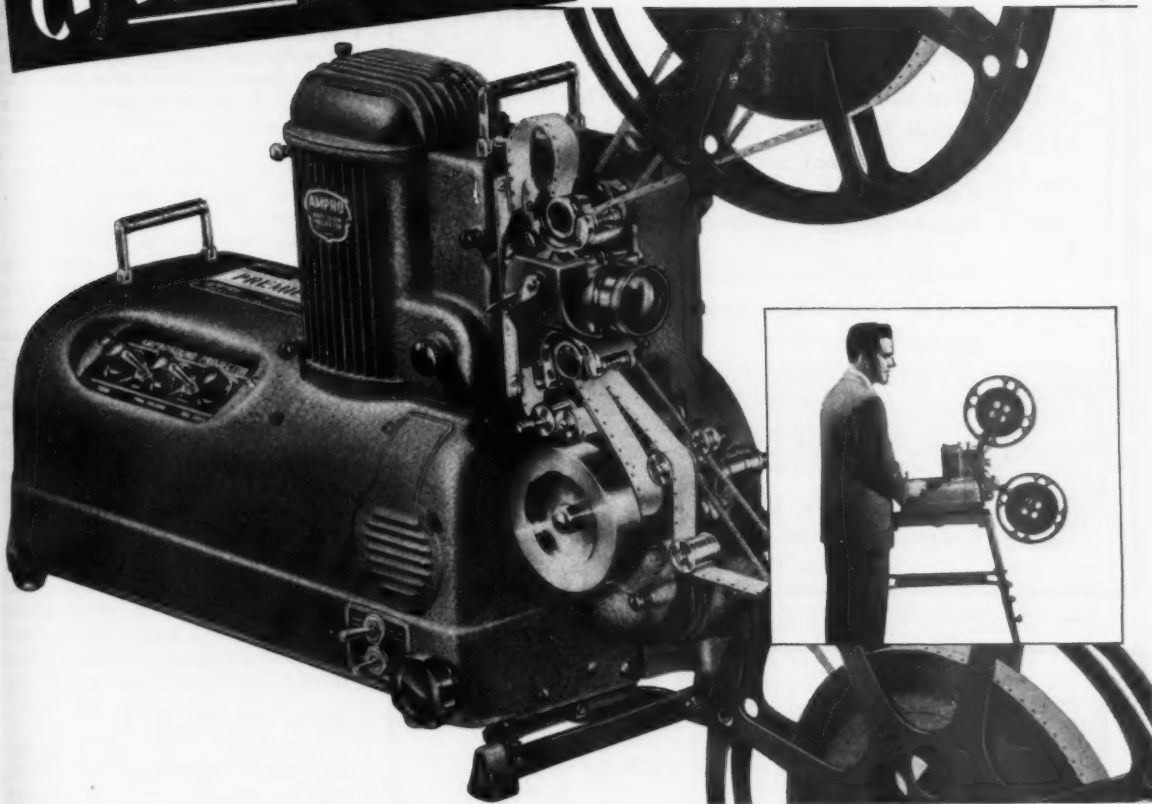
In passing it might be noted that the objective of this article is to encourage and to help as far as possible those who already have the nucleus of a film library, as well as to goad those who are teetering and are a bit hesitant and cautious. We often read of coke, not as a mere by-product of bituminous coal, but in the term *activated coke*. It is so called because heat radiates from it for the welfare and comfort of the home and those who dwell in it. So, too, we who teach by films have adopted as our slogan: "Bring the world into the classroom."

Did you ever stop to consider that the world is virtually a textbook? Yet, how often do we hear the expression, "Some people have never left their own backyard"? This may be due on the one hand to the lack of the necessary funds, or on the other to indifference. But oh, how much these people are missing!

Consequently, this fact (that the world is a storehouse of knowledge) has prompted motion picture producers to alter the situation. Through their staff of photographers, engineers, and educators, they now bring the world to us. This effects a vitalization of the wonders of the world about us for the enlightenment and development of the minds of pupils. At the present time hundreds of reels of film containing invaluable tomes of knowledge are collecting dust on the shelves of dealers. Therefore, let us remove this unsightly residue and transform these teaching media from the state of inertia to activated teaching celluloid.

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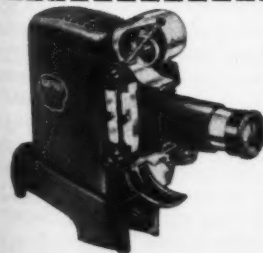
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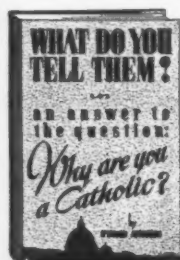


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Contributors to this Issue

(Continued from page 386)

Loyola College, Baltimore, at catechetical institutes in Cliff Haven, N. Y., at the C.C.D. Institute of Catholic Action, Catholic University, and conducts institutes and gives courses in the same subject for various sisterhoods. She specializes in the Mission Helpers' particular method, known as "the adaptive way." She is the author of the following books: *Child Psychology and Religion*, *Teaching Confraternity Classes*, *The Religion Teacher and the World* (in collaboration), and teacher manuals for Grades 1-3, 4-6, and 7-8. She has worked with the Sisters of the Institute over a period of years in preparing, using experimentally, and revising "The Adaptive Way Course of Religious Instruction" for Catholic pupils of public elementary and secondary schools. She has contributed in the past to *THE CATHOLIC EDUCATOR*, *Our Children*, *Telling Facts*, *The Shield*, *Lumen Vitae*, and *Our Parish Confraternity*. She is directress of catechetics of her order, is in charge of the catechetical service department maintained by the Institute, which is in correspondence with hundreds of teachers of religion in this country and, in a more limited way, with other countries, including the Philippines, Canada, England, Australia and Bolivia.

Rev. Peter A. Resch, S.M., S.T.D.

Father Resch requires no introduction to our readers, who will recall his previous articles. He is professor of ascetical theology and Mariology at St. Meinrad's Major Seminary, St. Meinrad, Indiana.

Sister Catherine Marie, O.P.

Sister Catherine Marie teaches the upper grades of St. Thomas School, Philo, Illinois. She has attended De Paul University, Chicago; the College of San Rafael, San Rafael, California; the College of St. Francis, Joliet, Illinois, where she is working for a degree, majoring in English. She has been a teacher in parochial schools for the last sixteen years and is now principal at St. Thomas, as well as teacher.

Rt. Rev. Msgr. Paul J. Glenn, A.M. Ph.D., S.T.D.

Monsignor Glenn, rector of and professor of philosophy at St. Charles Borromeo College, Columbus, Ohio, continues his series on ethics, discussing the purpose of human acts.

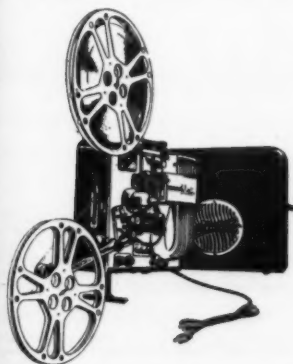
Rev. Bernard J. Butcher

Father Butcher is principal of Sts. Peter and Paul School in Waterbury, Conn. He prepared at the following seminaries in this country and Germany: St. Thomas, Bloomfield, Conn., 1929-31; St. Bernard's, Rochester, N. Y., 1931-33; and St. Willibald's, Eichstaett, Bavaria. In addition, he took a summer course in audio-visual aids at the Catholic University. Father Butcher was an army chaplain from August, 1942, to July, 1946, and took part in the invasion of North Africa in 1942.

Audio-Visual News

New Natco Lightweight Projector

An entirely new kind of 16mm sound projector has just been announced by Natco, Inc., of Chicago. It has been designed for heavy duty use. While this projector is designed to meet professional requirements in small theaters, auditoriums of churches and schools, and for industrial users of movies, it is actually light enough for home use. The price is \$289.50.



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the intermediate and junior high school levels to relate the arithmetic symbols of fractions to their own experience.

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Audio-Visual News

(Continued from page 427)

and fielding as they apply during the exciting last inning of a girls' intramural game; suitable for junior and senior high school and college students.

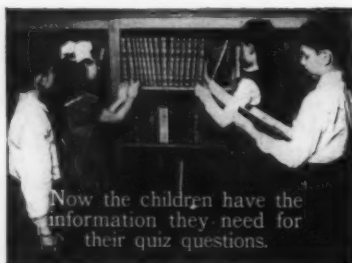
Speedball for Girls (one reel, sound, color or black and white), introduces students to an exciting game; for junior and senior high school or college students. (S 16)

New Popular Science Filmstrips

Popular Science Publishing Company, Audio-Visual Division, 353 Fourth Avenue, New York, has just released two new "teach-o-filmstrips"—*How to Use an Encyclopedia* (S3) and *Animals Round the World* (S5), for use in elementary schools. Both have been developed in cooperation with the *World Book Encyclopedia*.

How to Use an Encyclopedia, for middle grades, is made up of 51 black and white

frames, combining original photographs, blow-ups of pages from the encyclopedia and original artwork. Enacted by four elementary school children and a librarian, the strip explains simply, directly and briefly the basic elements of encyclopedia use in an actual classroom situation. Its main objectives are: to create pupils' interest, stimulate their enthusiasm and prepare them for encyclopedia use; to provide teachers and librarians with a forceful visual tool for motivating and adding interest to initial teaching of encyclopedia use. Frames include suggested activities, follow-up, testing and review material.



Now the children have the information they need for their quiz questions.

Animals Round the World, a color strip of 45 frames, is designed for third and fourth grade science students. Made from original paintings and drawings, the strip shows animals in their natural habitats and clearly explains protective coloration.

Each new Popular Science "teach-o-film-strip" comes with a complete teaching guide. *How to Use an Encyclopedia* is \$3; *Animals Round the World* is \$5. (S 17)

New Religious Films Catalog

United World Films' new free illustrated catalogue of "Motion Pictures for Churches," describing more than 125 outstanding religious subjects, is now being sent to the churches and schools that have requested it. Among the excellent new productions described in the catalogue are: "Abraham and Isaac," portraying the Old Testament story in rich, true color, and the new missionary and Christian service film, "Beyond Our Own." Also described are the "Life of St. Paul" and the "Thousand Years Ago" Palestine life series, which are very popular.

This catalogue gives a full explanation of rental and sales prices, describes liberal preview provisions, and makes suggestions regarding teaching methods to be used with the films. (S 18)

Guelpha at NCEA Meeting

Leo B. Guelpha, Jr., head of the Catholic section of the educational and religious department of United World Films, New York, who attended the N.C.E.A. convention in San Francisco, is making his initial call on many diocesan superintendents of Catholic schools. En route he stopped off for that purpose at Baltimore, Washington, New Orleans, San Antonio, and Los Angeles. On the way home he will visit Salt Lake City, Denver, Kansas City, St. Louis, Milwaukee, Chicago, South Bend, Detroit, Cleveland and Pittsburgh.

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The parrot-like repetition of the "correct answers" to the questions in the Catechism is not sufficient. But the real meaning of each lesson stands out unmistakably clear with the help of Father Doty's interesting sermon-stories which leave a lasting impression on young minds. The stories serve to give added significance and vitality to important points which might otherwise fail to register.

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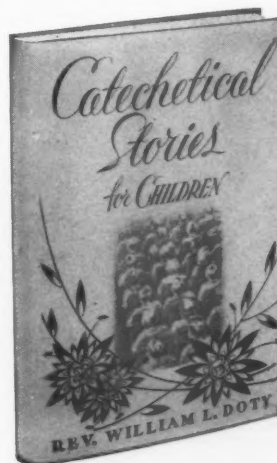
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